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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

PETER A TRINITARIAN!—WHO CAN BELIEVE IT?

Jesus proposes to keep the passover. He sends Peter with another disciple to make the necessary preparations. Does Peter suppose he is about to eat with his God? At evening we see Jesus sitting at table with the twelve. We listen to their conversation. Is it that of God with his creatures? "'I appoint unto you,' says he, 'a kingdom, as my Father hath appointed unto me.' Behold him now washing the disciples' feet. Hear the dialogue he holds with Peter respecting this act. Is there any thing in the scene indicative of his Deity? Mark the commendation he bestows on his disciples for calling him, 'teacher and master;' 'ye call me teacher and master, and ye say well.' Would this appellation be deemed sufficient, if he were God? What does Jesus call himself in this last interview with the twelve? God? No; but simply son of man. 'The son of man goeth indeed as it is written of him.' And how is it written of him? That he shall go as God? Nothing like it. Judas leaves the table. Jesus continues his discourse. 'Now is the Son of Man glorified, and God is glorified *by* him.' How he distinguishsed between himself and God. He fortells the defection of the disciples. What says Peter? 'I am ready to go with thee, both to prison and to death.' Does he think of following his God to prison and death? 'Master, behold, here are two swords.' Is it his Maker that he is about to defend by these weapons? When supper was ended Jesus says, 'I shall not henceforth drink of this produce of the vine, until that day when I drink it new with you in my Father's kingdom.' Is this the language of Jehovah? Attend now to that admirable discourse which he comforts his disciples. 'Let not your hearts be troubled.'—Why? Because he is the Almighty? No. 'In my Father's house are many mansions; I go to prepare a place for you.' 'Ye believe in God, believe also in me.' 'The words which I speak unto you I speak not from myself, but my Father.' Is this the language of the Supreme God? Jesus refers to his works. For what purpose? To prove himself divine? No. He refers them to the agency of his Father, and adds; 'He who believeth in me, the works, which I do, he shall *do*, and greater works than these shall he do, because I go to the Father.' He speaks of sending them another comforter or counsellor; but does he say he will do it of his own inherent, underived power. No. 'I will ask the Father, and *he* will give you another comforter.' He often refers to the intimate union subsisting between himself and his Father; but in what terms? Precisely the same that he uses in respect to the union between him and his disciples. 'I am in my Father, and you in me and I in you.' He gives a reason why his disciples should rejoice. Is it that he is God? Hear it from his own lips. 'Rejoice, because I go to the Father; for my Father is greater than I.' He speaks of his death, and tells why he shall submit to it. We are all attention on a point of such importance. Does he say he must die as a substitute for sinners, to satisfy divine justice, quench God's wrath, and fulfil the claims of the violated law? Oh! no. 'I lay down my life, that the world may know that I love the Father; and as the Father hath commanded me, so I do.' How different this is from Trinitarianism. Jesus continues his discourse. 'I am the vine; and my Father is the husbandman.' What do these words imply, if not his inferiority to the Supreme Being? He represents himself as loved by the Father; but on what account loved? 'I have kept my Father's commandments.' He says, '*all* things which I have heard of my Father, I have made known unto you.' Does not this prove that his knowledge is limited? He points out the method by which his disciples may obtain further information. 'Whatever ye shall ask the Father in my name, he will give it you.' If he be God, why does he not direct them to pray to himself? He speaks of his departure; but whither is he going? 'I depart to him who *sent* me.' Is he who is sent the same or equal with him who sends? He represents the disciples as loved by the Father; but why? because they regarded the Son as God? No. 'The Father himself loveth you because ye love me, and believe that I *came* forth from the Father.'

SECTARIANISM.

Many are restrained from exertion by a palsying dread of sectarianism. They will do nothing to spread views which they believe represent truly the doctrine of Christ, for fear of there being something sectarian about it. Rather than have it thought that they could be infected with any thing of sectarianism, they will let what they honor as the truth of God be covered up and misinterpreted and perverted to the certain danger and possible ruin of human souls. 'They are so afraid of being sectarists that they hardly dare to be christians.'

It is singular how much more tender men's consciences are on this subject than in the days of Paul and Peter and John. These men had so little of this fear, that they did not hesitate to disturb every part of the world with new opinions.

Afraid of sectarianism! Certainly, a very wholesome fear. But are these men afraid of sectarianism in government, in political economy, in any thing in which they feel an interest? Why so fearful then in Religion? Because they are *indifferent*?

No. Some of the most religious men are possessed—for it is possession—with this morbid horror of sectarianism. What is the reason? Their difficulty lies in mistaking the nature of the sin which they would avoid.

Sectarianism, like self-love, has a good and a bad sense; and they are often confounded together. He is a sectarian in the bad sense, who wishes to spread opinions, not because he thinks them *true* and *useful*, but because they are *his*,—who wants power,—who wants to make his creed and himself conspicuous,—who wants to enlarge the borders of his sect because it is his sect. Such an one is a sectarist in the bad sense. But there is a good sense of the word.

Every one, who, for truth's sake and for the sake of its influence, endeavors to introduce a new truth into the world, or to revive an old one, or to propagate one to which the world is hostile, is a sectarist. Galileo was a sectarist. Newton was a sectarist. Washington was a sectarist, one who by the sword sought and won a place in the world for those primal truths on which civil liberty depends. Luther was eminently a sectarist. Nay, did I not seem to compare him with man, (and why should this prevent my referring to him who is our guide?) I would even refer to him, who was the founder of that sect much spoken against, first called Christians at Antioch. Here we see the difference between a praiseworthy and a vicious sectarian. The sectarian in the bad sense, to repeat what I have before said, thinks only of *his* opinions, *his* creed, his own notoriety and influence, the spread and triumph of his sect. The sectarian in the good sense is thinking only of truth, *its* author, *its* beneficent influence. The good Samaritan of the soul, he wishes that others may share that which has blessed himself. And though he must act with others and give and gain strength by associating himself with others, still he labors not for himself or sect, but for truth and its blessed fruits and the good of his brethren. He cares not if he and his sect die and are forgotten, so that truth spring from their grave to bless mankind. Such sectarianism God looks on and blesses.

But it is said, the great part of religious sectarists belong to that body of whom it is said, that 'they compass sea and land to make one proselyte,' caring only for the triumph of themselves and their sect, and utterly heedless of truth or its benign effects. Very well; it may be so. But if I were addressing those who make this assertion the excuse for their indifference, I would say; Do you the good that these men do, from a better principle. Let not their doing what is right from a wrong motive, prevent your doing it from a right one. Let not their committing sin on one side, cause you to commit as great a one on the other.

The truth is, that wherever thought is not utterly dead and men not utterly selfish, there must be sectarianism in some form or other. And for the plain reason that there will be difference of opinion and efforts to propagate opposite opinions. And imperfect and as subject to error as men's minds are, it is well that it is so. It is by the collision of hostile thought and effort, that truth is struck out, lightning-like, to illuminate the world. It is the motive that makes the difference between the good and bad sectarian. Let not men trouble themselves, if they are troubled in this matter, about other men's motives. God, not man, is their judge. Only let each man take care of his own purposes. Let each man look to his own heart and see that he aids in spreading divine truth, from good motives, and he need not trouble himself about sectarianism.

RESULT OF COUNCIL,

IN THE CASE BETWEEN THE REV. JOHN PIERPONT AND THE PROPRIETORS OF HOLLIS STREET MEETING HOUSE.

The 'Grounds of Complaint' preferred on the 27th of July, 1840, by the Committee of the Proprietors of Hollis Street Meeting House, against their Pastor, the Rev. John Pierpont, to be submitted to a Mutual Ecclesiastical Council, as 'reasons' for dissolving the Pastoral connexion subsisting between them, embrace three descriptions of charges. *First*, Charges affecting the moral character of the Pastor, and impeaching his purity, his integrity, and his regard for truth; *Secondly*, Charges affecting the ministerial character of the Pastor, and impeaching his fidelity in his office, and condemning the manner in which he has discharged its duties; and *Thirdly*, Charges growing out of the difficulties that have arisen between him and his parish, and impeaching the Christian temper and spirit of the Pastor in respect to the manner in which he has, in his letters, public communications and speeches, conducted the controversy.

These 'Grounds of Complaint,' therefore, present very grave and serious charges, affecting the character and reputation of a Minister of the Gospel, and through him the interests of religion itself. Under these 'Grounds of Complaint' the parties have had a full and patient hearing; the Council have diligently considered all that has been presented to them in the testimony and arguments, and feel it to be due, as well to themselves as to the parties and the interest of religion, to present a full view of their opinions upon the various points involved in the case.

1. And first, they are of opinion that the charges affecting the moral character of the Pastor are *not* sustained. They believe that a calm review and a charitable construction of what was presented under these charges, will not only support this opinion, but must lead to this result.

The charge impeaching the Pastor's purity of mind, sets forth 'that the Rev. John Pierpont has, in the pulpit and elsewhere in public, unnecessarily made indelicate statements and allusions, by which his audience, and more especially the female portion thereof, have been mortified and disgusted, and the confidence of a large portion of his parish and the public, in the purity of his mind and motives, been impaired.' The Council consider the evidence adduced as altogether insufficient to sustain so grave and serious a charge as this. But three instances of statements or allusions of the kind referred to were presented in the testimony, and these three, even if admitted to have been unnecessary, were such as only to call in question the good taste of the Pastor, and not his purity, and *no* proof was exhibited that *confidence* in the purity of his mind and motives had been to any extent impaired.

The charge impeaching the Pastor's integrity, sets forth 'that the Rev. John Pierpont has, in his secular dealings, been wanting in that scrupulous integrity which is necessary to the respectability and usefulness of a Christian Minister.' Under this charge, three specifications of a violation of integrity are adduced. First, that the Pastor 'pledged to another the copyright of a book, which he had engaged with Mr Wm. B. Fowle not to dispose of without first offering it to him, not having offered the same to said Fowle.' It appeared in evidence, that the Pastor did not pledge the copyright of the book, but merely his share of the proceeds, which, under a copyright contract, were from time to time to fall due to him from the sale of the book. It appeared that these proceeds were received by himself in money or notes, and by him paid over to the person to whom they were pledged, till the debt for which they were pledged was liquidated. The Council are of opinion, therefore, that this specification, as set forth in the 'Grounds of Complaint,' is not sustained. Under this specification, a large mass of testimony was presented to the Council, touching all the secular transactions between the Pastor and Mr Wm. B. Fowle, and their contracts in relation to the copyrights, and the sale of the copyrights of certain books held as joint property by them. Although some members of the Council are not prepared entirely to approve the Pastor's conduct in all these transactions, yet inasmuch as that conduct does not bear upon the specification set forth in the 'Grounds of Complaint,' and inasmuch also, as it involves a question of legal right, to be determined by a higher and more competent tribunal, the Council do not feel called upon to express an opinion in the case.

The second specification against the Pastor's integrity, recites that he 'wholly neglected and omitted, without any justifiable excuse to furnish Mr Wm. W. Clapp, one of his parishioners with letters from him while in Europe, for publication in the Evening Gazette, he having entered into a written agreement so to do, and having received from said Clapp and negotiated his acceptance for two hundred and fifty dollars, as the consideration for writing said letters.'

It appeared in evidence that the Pastor did send Mr Clapp one letter from Europe, dated about three months after he sailed from this country, a large portion of which was subsequently published in the Evening Gazette, and that in this letter he refunded the money, and informed Mr Clapp that the stay he made in any one place was so short, that it would be impossible for him, in his state of health, to meet his engagement to furnish him letters for publication. It appeared in evidence, that the Pastor was suffering from ill health at the time this letter was written, and that he was considered by those who then saw him, unequal to the task of writing much or regularly.

The Council cannot but consider this as a *justifiable excuse* for the Pastor's failure to furnish the letters, and they regard the facts, therefore, as presented under this specification, as insufficient to sustain the charge.

The third specification against the Pastor's integrity, charges him with 'communicating and suffering to be made public, and to be publicly sold, a newly invented Steel Hone, which Dr Bemis, the inventor, had entrusted to him for his private use, upon his undertaking that he would not communicate or make known the same.' And also with 'claiming as his own, or wilfully permitting the invention of said Hone to be publicly attributed to him, without contradiction, he well knowing the said Hone was not invented by him, but by said Bemis.' It appeared in evidence, that many years since the Pastor did receive from Dr Bemis, under an injunction of secresy, and with the understanding that Dr Bemis intended to obtain a patent for it, a Steel Hone or Tablet, for the purpose of sharpening razors, to be used with or without paste, and nothing was shown to the contrary. It appeared in evidence, that some eight or ten years afterwards a Steel Hone or Tablet was put in the hands of a mechanic at Taunton, for him to make one like it, by a gentleman who said he obtained it from the Pastor; that this mechanic, not being cautioned to any secresy, made several of these Hones or Tablets for different persons; that receiving about a year afterwards an improved kind of paste from the Pastor, he manufactured these Hones for sale, and they were publicly sold with this mechanic's name upon them as the maker.—It did not appear in evidence that these Hones were publicly known and *advertised* as the invention of the Pastor. It did *not* appear that the pastor claimed the invention as his, or refused to acknowledge that his original Tablet or Hone came from Dr Bemis. It did *not* appear that the Pastor claimed or received any pecuniary profit or advantage from the manufacture and sale of the article. Now as Dr Bemis felt aggrieved under these circumstances, and the Pastor was so informed, the Council consider it matter of regret that he did not call upon him and offer some explanation of his conduct; but in consideration of the many years that elapsed after the Hone came into the possession of the Pastor before it was made public, and that no satisfactory account was given by Dr Bemis of his delay during all this time to procure a patent, a circumstance which might naturally lead the Pastor to conclude that he no longer considered the matter as of any importance, and inasmuch, also, as improvements in the application of steel for the purpose of sharpening had meanwhile been made and publicly announced, and inasmuch, furthermore, as it did not appear in evidence in what precise way the Hone came into the possession of the gentleman who brought it to the mechanic at Taunton, nor for what purpose it was entrusted to him by the Pastor, the Council are of opinion that the facts connected with this specification do not require a construction adverse to the Pastor's integrity.

The remaining charge affecting the Pastor's moral character sets forth, 'that the Rev. John Pierpont has been wanting in that scrupulous regard for truth, which should distinguish a Christian minister,' and the specification recites, 'that evidence will be offered of his having denied expressions and remarks made by him in his sermons and upon other occasions, and of his having denied the writing of a certain theatrical prologue, or other compositions, written by him.'

But little evidence was presented to the Council touching the first clause in the specification. Differences of recollection existed among the witnesses as to the precise words or expressions sometimes used by the Pastor, but the Council are of opinion that nothing was shown under this clause impeaching his regard for truth. In regard to the second specification, it appeared in evidence, that several years since, when a prize was offered for the best theatrical prologue, a poem, believed, on recollection by one of Committee, to have been in the Pastor's hand-writing, was sent to the Prize-Committee; that at the same time a gentleman, who had previously been asked by the Pastor if he might be relied upon as a confidential friend, in case a poem should be offered, but was not informed directly as to the authorship of the poem, received a letter, also believed to be in the Pastor's hand-writing, dated Hartford, and signed J. Jamieson, informing him that a poem with this signature had been sent to the Committee, and requesting him, should the poem be successful, to receive the prize-money, and pay it to whom he supposed it to belong, and that this gentleman subsequently received the prize-money and paid it to the Pastor. It appeared that afterward, when some excitement arose in respect to the authorship of the poem, and the Committee, to relieve themselves from attacks and imputations cast upon them through the press, were anxious to discover and declare the author's name, the Pastor replied to an inquiry put to him for this purpose by one of the Committee, 'that he had not written two lines of heroic verse for two years,' and it appeared that the poem in question was written in heroic verse, and nothing contrary to all this was shown. The Council are of opinion, that these facts do not exhibit such evidence that the Pastor wrote the poem in question as to authorize them, sitting in judgment on his character, to pronounce his reply to a member of the Prize-Committee, to have been a denial of the authorship, or an evasion of the question. To authorize them to do this, they consider that it ought to be shown, not simply that the Pastor may have written the poem in question, but that he actually wrote it, and wrote it within two years, or that he must have written it, and written it within two years, as no one else could have written it, which is not shown. While the Pastor's position, therefore, in relation to the prologue, may be deemed unfortunate, it cannot be considered such as to authorize the Council to pronounce him wanting in that regard for truth, which, as a man and a clergyman, he should possess.

In addition to the specification set forth in the 'Grounds of Complaint,' certain passages in the printed correspondence of the Pastor, and in his remonstrance to the ex parte action of the Council, were also adduced as evidence of a want on his part of a scrupulous regard for truth. The Council are of opinion, that in the exact signification of words, and the ordinary acceptation of language, some of the passages referred to, would convey to readers generally a meaning different from that which the Pastor puts upon them, and an apprehension of facts different from those which actually occurred, and they consider it matter of regret, that in documents of such importance there should not have been a clearness and explicitness in the language used, that would have precluded all misapprehension of meaning and all appearance of mis-statement. If, for example, in his letter of Sept. 20th, 1838, the Pastor did not mean to admit that he had devoted too much time to topics somewhat foreign to the appropriate duties of his office and profession, it is to be regretted that he did not say so explicitly, rather than have used a form of expression, which, to some readers, has conveyed the idea that he did mean to admit it.

The passages, which may be thought to afford most support to the charge under consideration, are *that* in his letter of Oct. 22d, 1839, in which he speaks of the Resolutions offered by Mr James Boyd, as '*appended*' to his letter of Oct 7th, and *that* in his Remonstrance, in which he says, that on the 7th of Oct. 1839, he 'tendered to the Proprietors a *mutual* Council, to decide whether for reason of anything that he had done, or left undone, in relation to the temperance cause, or for any cause whatever, the connexion between the Society and himself ought to be dissolved.'—Now as the Resolutions offered by Mr Boyd, were not, strictly speaking, *appended* to his letter, as they were not written upon the same paper, nor upon a paper attached to his letter, as they were not conveyed to the meeting of the proprietors under the same envelope with it, nor by the same means, nor through the same person, it must be admitted that to speak of them as '*appended*' to that letter is a singular use of the word; and as the offer spoken of in the Remonstrance was not made in his letter to the Parish of the 7th of Oct., wherein a Council upon a narrow and single issue only is proposed, but was made in the Resolutions, which, though written by the Pastor, were offered by Mr Boyd in his own name, without any intimation that he acted under the Pastor's authority, and were so constructed as to be, in fact, an offer or invitation from the parish to the Pastor, it must be admitted that the declaration does not correspond to the facts as they would be received by most persons. Still, inasmuch as the Pastor has insisted upon the correctness of his interpretation of the word '*appended*,' and inasmuch as his apprehension of the facts may, under the circumstances, have been honestly entertained, the Council do not think themselves justified in imputing to him a disregard of truth.

The 'Grounds of Complaint' affecting the moral character of the Pastor have thus been reviewed at some length, because, in the judgment of all, and especially in his own estimation, this must be considered the most important point involved. Whether he be continued the Pastor of Hollis Street Society is of small moment in comparison with the question, whether or not he shall stand before the world, pronounced by the solemn judgment of his peers, as unworthy of confidence, because wanting in purity, integrity, and a regard for truth. The Council are of opinion that he cannot be so regarded, and ought not to be so pronounced.

The second description of charges affects the Pastor's ministerial character, impeaches his fidelity in his office, and condemns the manner in which he has discharged its duties.

It will not be necessary to recite these charges, or the evidence in relation to them so specifically as the former. It is complained generally, 'that the Pastor's time and attention have been too much withdrawn from the duties of his office to secular pursuits and popular controversies; that he has preached in an unkind and excited manner upon these controverted subjects; that his general demeanor has not been such as to promote and secure peace and harmony in his parish, but the contrary; that he has been wanting in that decorum, gravity, gentleness and discretion both in matter and manner, which are essential to the usefulness and respectability of a Christian minister, and that these things have so alienated the affections and destroyed the confidence of a large portion of his parish, that the connexion ought to be dissolved.' Upon these complaints two questions present themselves to the consideration of the Council; first, the justness of the complaints; and secondly, the effect it is contended they produced, and the issue, in which it is contended they ought to end. Upon the first question, the Council are of opinion that most of the complaints are sustained in part, i. e., that there existed reasonable ground for raising the complaint. It appeared from the circumstances developed in the investigation before the Council, and will be acknowledged probably by the Pastor himself, that he has been interested and active, as a man and a citizen, in enterprises and pursuits not coming strictly within, and more or less widely apart from, his appropriate sphere of duty and effort as a clergyman. The Council recognize, and the community will recognize, his right to do so, provided this do not cause, and be not attended with, the neglect of duties that especially devolve upon him as a Minister of the Gospel. Such neglect the Council are decidedly of opinion was *not* shown. On the contrary they think that few clergymen could have a ministry of more than twenty years so thoroughly scanned and investigated, and not have more instances of neglect and evidence of inattention brought forward against him. Upon this point the Council cannot but consider the investigation had before them as honorable to the Pastor.

If, therefore, no neglect of appropriate duty can be proved against him, the mere fact that he has been interested and active in other objects and pursuits cannot be made matter of just complaint against him. Such interest and activity may be the means of making him more useful as a minister, and whether so or not, the office of clergyman does not divest him of the rights of a man and a citizen; and like all other persons he has a claim to the enjoyment, and is to be upheld in a wise, prudent and discreet use, of these rights. The question then arises, whether the Pastor has been wise, prudent and discreet, both in the use of these rights, that is, in the manner in which his interest and activity in relation to objects somewhat apart from his professional duties have been manifested, and in the manner in which he has conducted and discharged his duties as a Christian minister. The Council are not prepared to say unqualifiedly that he has. On the contrary, they think that the Pastor may be justly censured as having sometimes failed in these qualities. They think that on some occasions and in relation to some objects, he might, without the slightest infringement of his personal independence, or of the independence of the pulpit, and both in and out of the pulpit, have pursued a different course, manifested more of calmness and moderation, and through these have been more useful. They consider that the circumstances of his parish, and the condition of things in that quarter of the city where his ministry was chiefly exercised and its influence exerted, were peculiar, and such as called for a large measure and a constant exhibition of that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy, without partiality as well as without hypocrisy, whose fruit is sown in peace to them that make peace; and in this wisdom the Council consider that the Pastor has somewhat been deficient.

But in this ministry, as in every other office and relation of life, allowance is to be made for individual temperament; and it is to be considered probable also, that if there was sometimes a want of prudence, gentleness and discretion in the Pastor, there may have been, on the part of some of his hearers, unconsciously a susceptibility to offence, which led them to attach a stronger meaning and to make a more pointed application of his sermons, than was intended by him, or they could justly be made to have or to convey, and thus the difficulties have arisen from faults and failings in both parties.

While the Council consider, therefore, that there were not unreasonable grounds of complaint, as respects the manner in which the Pastor's interest and activity in relation to objects somewhat apart from his office were manifested, and as respects the manner also in which he has discharged some portions of his duty as a Christian minister, and while they think that he has exposed himself to reproof and caution thereupon, they are of opinion that there is not made out against him such habitual indiscretion, such a series of imprudence, such a continuation of conduct improper and unbecoming a Christian minister, as to authorize them to advise and say that he is no longer worthy to stand in the pulpit, which for more than twenty years has witnessed his ministrations.

The third description of charges in the 'Grounds of Complaint' impeaches the Christian temper and spirit of the Pastor, in respect to the manner in which he has conducted the controversy, which has now for some years existed between himself and a portion of his parish. These charges recite 'that after a difference had arisen between the Rev. John Pierpont and many of his parishioners upon some of the subjects above mentioned, he has not pursued a kind or conciliatory course, but on the contrary has continued and conducted the controversy with his parishioners in a harsh, contemptuous, vindictive and unchristian spirit, by which the minds and affections of a large portion of his parish are justly alienated from their minister,' and also, 'that the Rev. John Pierpont has in his published letters to committees, or individuals of his parish, respecting the said controversy, been guilty of great levity, indecorum, and want of reverence for the Holy Scriptures, and his own sacred calling, by which he has justly lost the respect and confidence of a great portion of his parish and of the public, and brought a scandal upon his office as a Christian minister.'

After carefully considering all the letters and documents put into the case by the complainants, the Council do not perceive that any portion of the correspondence can properly be styled 'vindictive,' nor do they perceive any instances of intentional irreverence for the Holy Scriptures, although the Pastor has allowed himself in a use of Scriptural language painful to the feelings of this Council. With these exceptions, the Council are of opinion that these charges are in a measure sustained. Subsequently to his letter of the 30th of September, 1838, they think that there is little of a Christian temper or spirit manifested in the Pastor's communications to the parish—that in some portions of them, there is a degree of harshness, levity, personality, ridicule and sarcasm, at variance with Christian meekness, forbearance and charity, unbecoming a Christian minister, and calculated to bring reproach upon his office and order. Whatever may have been the provocation, they think that a Christian minister should have exhibited a different spirit. Whatever may have been the motives which the Pastor supposed to influence his opponents, whatever may have been the subject, which he thought was the chief cause of their opposition, however trivial he felt justified in regarding some of the matters brought up against him, the object to which all related was the dissolution of the pastoral connexion; and that is a grave, serious, not to say solemn, matter, at all times and in every point of view; and in viewing it, both parties, and most certainly the Pastor, should bring into exercise calm and Christian thoughts, the best principles and the best affections of our nature, and they think there is evidence in the correspondence, that this has not always been done by him. They feel constrained to say that in their judgment, the Pastor's communications subsequent to 1838, are not conciliatory or dignified, and that on some occasions, by communications of a different temper and spirit, if he could not have healed dissensions, he might have placed his own cause and character in a more favorable light before the community.

The Council have thus reviewed all the charges in the 'Grounds of Complaint.' They do not perceive that under these 'Grounds of Complaint,' it has been shown that the Pastor has done such wrong, or been guilty of such imprudence, indiscretion, impropriety, as to make it just and requisite that he should be displaced from his pulpit. But do not these 'Grounds of Complaint' present 'reasons' for dissolving the connexion? or is it not best, all things considered, that the Council should advise a dissolution of the connexion? To this question the Council are not prepared to give an affirmative answer. They cannot entertain the idea that any great principles of vital importance to our religious institutions are involved in this, more essentially than in many other cases of dissension between a Pastor and a parish. They do not consider that the freedom of the pulpit is at stake in this controversy, nor do they perceive that it is necessary for them to stand between this Pastor and his opponents to preserve the freedom of the pulpit. In an intelligent community that can never be seriously in danger, nor essentially infringed. Neither do the Council perceive that the position of the Clergy would be injured, or their just rights jeoparded by a decision of the case before them adverse to the Pastor, on the general grounds under consideration. But they do not perceive that such a decision is required, because it appeared in evidence that a majority of the worshippers in Hollis street Meetinghouse, a majority of the proprietors now worshipping there, and nearly all the members of the Church, are satisfied with the Pastor. It would not, in the opinion of the Council, be beneficial, because they do not perceive that any foreign interference, the action of any power from without, can bring back peace to this divided parish. This can only be done by the voluntary action of the parties themselves, and to such action the Council would earnestly urge and exhort them.

But the Pastor and the parish are not the only parties interested. Thus far, the controversy, which has been the occasion of the assembling of this Council, has been viewed solely in its relation to the parties immediately concerned, the complainants on the one side, and the Pastor on the other. There is another view which ought not to be overlooked, and on which the Council feel themselves constrained to make a few remarks. The parties immediately concerned are not alone affected by the spectacle of such a controversy, maintained with unusual vigor for nearly three years. The community in the midst of which this spectacle has been presented, have not been and could not be insensible to its character, or indifferent to its progress. The Christian church, far and wide, must feel an interest in the conduct of its members and the reputation of one of its ministers. The cause of religion must suffer from what has been called, in one of the documents belonging to the present controversy, 'a scandal,' an offence against the peace and spiritual well-being which should distinguish the Christian body. It has been impossible to follow the history of this case, as it has been unfolded in the papers laid before the Council, and by the witnesses examined in their presence, and not observe the temper which to a sad extent has prevailed, and which such a struggle is sure to in-

flame, if not to beget. It has been too plainly a *struggle*, in which each party has endeavored, by ingenious argument, direct assault, and unpleasant, and sometimes bitter insinuation, to gain or secure an advantage. Undeniably, the spirit of meekness, gentleness, candor, and that righteousness, which according to the ideas of the Gospel, is but another name for the charity which never faileth, has been disregarded, and injury accrued at which the friends of religion must grieve, while others may find occasion for reproach and derision, and which years may not repair.

While the Council mean not to deny that both a minister and a people have their rights which they ought to value, and, in a proper spirit, and in a proper manner ,to maintain, they cannot but notice how pregnant an example has been brought before them, of the evils of dissension between parties united by such close and sacred ties, as those which bind minister and people in a common use of privileges and a common hope of salvation. And they do earnestly and affectionately exhort those, who in the present instance, have been led into a most unhappy and hurtful controversy, to compose their divisions, to bury the past in forgetfulness, and while they accept as definite, the decision to which this Council has arrived, in the exercise of their honest judgment upon all the facts brought under their notice, to 'follow after the things that make for peace and wherewith one may edify another.' They do not conceive that they are exceeding the bounds within which their result should be confined, when they suggest to the Pastor, the propriety of his endeavoring to bring his efforts, in behalf of the various objects not immediately connected with his ministry, into nearer correspondence with the wishes of his parish; and upon the complainants, they must also press the duty of according to their Pastor a large exercise of his own judgment, in the selection of subjects to which he shall devote such portions of his time as the duties of his ministry may leave at his own disposal. If both the parties will adopt the course of forbearance here indicated, by which neither will sacrifice any rights, or in any degree compromise conscience, their future connexion may be marked by mutual satisfaction and common improvement, the discordant elements of this parish may yet be united in harmony, and the interests of religion flourish again within the sanctuary where they should be fostered by the blended influences of truth and love. Wide as the schism has become between the two portions of the parish, as well as between the complainants and the respondent, in the case committed to the Council, the breach may be healed by the culture of those feelings, which, on the one side and the other, ought to be cherished to the exclusion of harshness, jealousy, and whatever habit of recrimination has tended to produce the present state of alienation. In the culture of such feelings, and the exercise of candor, humility and brotherly love, the Council would urge the Pastor, the proprietors, and the worshippers in this church, by every consideration that can be drawn from a sense of their duty to themselves, to their brethren in the faith and hope of the gospel, to the interests of society, and to the cause of religion. Then may it be seen that, as in the continual providence of God, so here, evil is made productive of good, as the experience of the evils and mischiefs of division shall turn the thoughts of all upon a more diligent pursuit of the Christian temper and life.

Having thus reviewed the case before them, and presented the grounds of their decision, with the advice they deem it proper to offer, the Council have only to add, in a concise form, the unanimous expression of their opinion, which is as follows:

Resolved, That although on such of the charges preferred against the Rev. John Pierpont, as most directly affect his moral character, the proof which has been presented has been altogether insufficient, yet on other charges, such an amount of proof has been brought forward as requires this Council to express their disapprobation of Mr Pierpont's conduct on some occasions and in some respects, but not sufficient, in their opinion, to furnish ground for advising a dissolution of the connexion between him and his parish.

FRANCIS PARKMAN, *Moderator*.
A true copy from the Records.
SAMUEL K. LOTHROP, *Scribe*.
August 9, 1841.

A HOLY RELIGION.—To a young infidel, who was scoffing at Christianity, because of the misconduct of its professors, the late Dr Mason said: 'Did you ever know an uproar to be made because an infidel went astray from the paths of morality?' The infidel admitted that he had not. 'Then don't you see,' said Dr. M., 'that by *expecting* the professor of Christianity to be *holy*, you admit it the highest compliment in your power?' The young man was silent.

CHRISTIAN REGISTER.

BOSTON, AUGUST 21, 1841.

TRANSCENDENTALISM.

This term is but little understood. It seems to be commonly regarded as synonymous with *mysticism*. The term, we believe, originated with the great philosopher of Konigsburg, i. e. Kant, the metaphysician; and was used by him to denote that knowledge, which *transcends experience*. The human reason, he conceived, has an intuitive conviction of certain principles or truths, *antecedent* to all experience, and, therefore, *a system of these principles or truths*, which thus *transcend experience*, may be called *transcendental philosophy*. The term, however, is not commonly used with us in this precise signification, but is applied to the principles of those, who appeal directly to the *reason*, as to a divine light, which lighteth every man that cometh into the world; who appeal to the *reason*, as giving an intuition of the *absolute* and the *true*. History and testimony, therefore, in regard to Jesus, and the marks of a Deity, which are exhibited in the material creation, seem to be regarded as of little worth. God is revealed, they think, directly to the soul of man;—God, indeed, dwelleth in man; every human being may be regarded, therefore, as an incarnation of the Deity.

That such speculations should be entertained in Germany can be no occasion of surprise; but, that they should be received with much favor in our own country,—in the midst of ourselves—would be not less wonderful than alarming.

STEAM BOAT DISASTERS.

We have inserted in another column, an account of a most appalling steamboat disaster, which occurred on Lake Erie, on Monday week, about thirty miles from Buffalo, attended with the destruction of about *two hundred human beings;* most of whom were German and Swiss emigrants with their families on their way to a settlement in the West. Nothing has occurred, since the destruction of the Lexington, to produce so painful a sensation in the public mind. We had hoped that the recent act of Congress 'to provide for the greater security of the lives of passengers on board of vessels, propelled in whole, or in part, by steam,' would prove effectual to prevent the occurrence of these disasters. It has been productive, we are convinced, of great good; as, since the two fatal years of 1837 and 1838, during which more than *one thousand* lives were lost on the waters of the United States, these accidents have been of infrequent occurrence. But further action of Congress is loudly called for, to prevent evasions of existing statutes, and to secure greater skill and vigilance and caution on the part of those, who are entrusted with the management of an agent of such tremendous power as steam.

In 1837, the Ben-Sherrod was burnt on the Mississippi, and 130 lives were lost; the Home foundered on the coast of Carolina, destroying 100 persons; and the Monmouth sunk in the Mississippi, in consequence of collision, causing the death of about 300—making 530 in a single year.

In 1838, the following disasters occurred; The Moselle exploded on the Ohio; 120 lives lost; The Oronoco collapsed a flue, on the Mississippi, destroying 130; the Pulaski exploded, on the coast of Carolina, 138 killed; the Washington was burnt on Lake Erie, in nearly the same spot where the late disaster occurred, when 50 souls perished; and the Gen. Brown and the Augusta both exploded on the Mississippi, destroying, the former, 31, and the latter, 20; making an aggregate for the year 38, of 489. We have sometimes been disposed to think that all the benefits, which the world has derived from the application of steam to the purposes of navigation, were of small account in comparison with this vast sacrifice of human life.

THE AMERICAN INSTITUTE OF INSTRUCTION.

The twelfth annual session of the Institute has been held in this city the present week. It is an association of gentlemen, interested in the cause of popular education, which was formed in 1830, and incorporated at the ensuing session of the Legislature. It is not confined to Massachusetts, but comprises many individuals from other states. It cannot be otherwise than that this annual meeting together of those, who are engaged in a common object, for purposes of discussion, and hearing lectures on the various topics appertaining to the modes and subjects of instruction, should be productive of results of great utility. Engagements have prevented our attending the meetings. We should have been happy to receive from some quarter an aceount of the lectures and subjects discussed.

ORDINATION AT DEERFIELD.

On Wednesday, the 21st ult., Mr Daniel B. Parkhurst, late of the Theological School at Cambridge, was ordained as Pastor of the First Congregational Society in Deerfield, Mass. The following were the exercises of the occasion. Voluntary; Introductory Prayer, by the Rev. Mr Rogers of Bernardston; Hymn, by a Lady of the Society;

Within this hallowed temple, Lord,
We come to bow a reverent knee;
To own Thee as our highest good,
And consecrate ourselves to Thee.

This day let fervent praise ascend
To him whom thou in love hast given;
To warn us when we go astray,
And guide us to our home in heaven.

May every root of bitterness,
Of strife and sin be torn away;
While love to God and love to man,
Around our hearts, like sunbeams, play.

Beneath each dwelling's quiet shade,
An altar would we raise to Thee;
That we on earth may ever feel
The presence of the Deity.

Selections from Scripture, by the Rev. Mr Smith of Warwick; Sermon, by Rev. Dr. Noyes of Harvard University—in which were maintained, with simplicity and power, three great positions—that it was the duty of the Christian Teacher to preach the Gospel of Christ—on the Authority of Christ—in the Spirit of Christ; Ordaining Prayer, by the Rev. Dr Willard of Deerfield; Anthem; Charge, by the Rev. Mr Wilson of Montague; Right Hand of Fellowship, by the Rev. Mr Lambert, of East Cambridge; Hymn, by the Rev. Mr Buckingham;

O thou! the source of truth and love,
Whose spirit dwelt with man of old,
Who sent the Savior from above,
To lead mankind in virtue's fold;
Thee, God, we praise, and still implore
To grant us of thy heavenly store.

Our fervent prayers for him we raise,
Who, listening to his master's voice
Now issues forth to bear that word,
Which shall the souls of man rejoice;
O, may thy providential care
Preserve his breast from every fear.

Unto thy servant, Lord, be nigh,
And fill his mind with truth divine.
O, may thy wisdom from on high,
Through all his words and actions shine;
Inspire his breast with truth and zeal,
That he may know and teach thy will.

While laboring in this chosen field,
May blessings on his life attend,
And may his pious efforts yield
Those heavenly fruits that never end;
And when at last his labors cease,
May heaven reward him with its peace.

Address to the Society, by the Rev. Mr Brown of Brattleboro', Vt.; Concluding Prayer, by the Rev Mr Stearns of Rowe; Hymn, by Mr L. B. Lincoln.

O Thou, enthroned in glory,
'Mid angels of thy love!
Who makest, still, thy temple,
Each act thou dost approve;
Thou, whom our fathers worshipped,
In that most trying hour,
When sainted Williams* praying,
Was nerved with holy power—

Thy love—the old traditions,
From age to age, shall tell;
Thy praise—our hearts most grateful,
In joy, to-day, shall swell.
O Father, smile benignant
On this our cherished one;
And may a work all beauteous,
This day have been begun.

Thou Heaven, breathe on his spirit;
Thy beauty, Earth, adorn;
Thou starry Night, inspire him,
And Day, with light new-born.
Thus may he win the tempted,
The wanderer from afar,
To watch with holy rapture,
'The bright—the morning star.'

The services were very interesting to a numerous assembly; and seldom have we witnessed so unmingled pleasure, as was diffused through that beautiful village, on the occasion. It seemed as if the angels of Peace, Love, Gratitude and Hope had united to inspire every breath. We rejoice that the prospects of this fold of Jesus are so cheering; and we feel a strong assurance, that under the guardianship of Israel's God, its gifted, affectionate and watchful shepherd will lead his flock 'through the green pastures and beside the still waters,' to the fountain of pure and eternal truth.—*Communicated.*

* The Rev. John Williams—minister of Deerfield when the town was attacked by the French and Indians, and every house burnt, except the 'Old Indian House'—that noted relic, still surviving in its strength and peculiar attractions, at the age of about a century and a half.
Mr W., after his release from captivity, returned to his people and devoted his days to the cause of truth and righteousness.

SUNDAY SCHOOL CELEBRATION AT SHIRLEY.

Messrs. Editors,—We had a very interesting Picnic celebration of Independence this year. The Sabbath Schools of Pepperell, and Groton, with their pastors, teachers, parents and friends, met, by invitation, at Shirley, in the Meeting house of Rev. Mr Chandler, the Unitarian clergyman of the place. There was something attractive in the manner of their getting together. They came, 140 from Pepperell, and a large number from Groton, in stages, carryalls, chaises and wagons, fancifully dressed out with evergreens and branches of trees, and singing sweetly as they entered the pleasant village and approached the church; somewhat after the manner, I suppose, of the tribes of Israel approaching the Temple to keep the feast of Tabernacles.

Having assembled in the church, filling the aisles, galleries and porches, to the number of 1000 or more,—the services commenced with the performance of an anthem by the Choir, followed by the offering of prayers by Rev. Mr Chandler; then there was singing by the Sabbath schools; afterward came addresses, animated, appropriate and instructive, from the Rev. Mr Babbidge of Pepperell, Rev Mr Wells of Groton, Rev. Mr Dean of Boston, and Rev. Mr Chandler, interspersed with interesting pieces of music by the scholars. From the Church we repaired in procession to a beautiful grove, near by, where tables had been set for 700 persons, which were loaded by various free-will offerings of the 'good people' of Shirley. Here, a blessing having been craved, the whole company ate and sung, and enjoyed a rich repast; and but for the very slight rain and fresh breeze which prevented addresses from several lay friends, the pleasures of the occasion would have been unalloyed. As it was, it was a season to be remembered by all present; and we are happy to say, it is spoken of by the children and others as one of the happiest days of their lives. Much is due to the pastor and members of the First Parish, for this most interesting rural festival.

SPECTATOR.

Shirley, Aug., 1841.

RECENT PUBLICATIONS.

Some of the duties which one Christian denomination owes to another. A Sermon delivered in the South Congregational Church in Lowell, Sunday, August 1, 1841. By Henry A. Miles, Pastor of said Church. Lowell: Oliver March. 1841.

The circumstances, which called forth this sermon, are thus stated in the reply to the request for its publication:

'A few weeks since, Matthew H. Smith came to Lowell as a lecturer against Universalism and the Universalists. It appeared that he was introduced and supported here by most of the larger sects in this city, who had combined under the name of the 'evangelical denominations.' Of this measure I felt constrained to speak in the terms employed in this discourse. Allow me to say that I respect the scruple of some of my friends as to the expediency of printing this sermon, lest, as I understand their feeling, I should place myself in a false attitude in respect to other denominations of Christians in this place. I have no doubt, however, that all will see that it is equally remote from my purpose either to defend one denomination, or to make any attack upon others. The same motive which induced me to *preach* this sermon induces me to *print* it—the hope, namely, that some attention may now be given to those great duties of mutual respect, courtesy, and charity, which we are all so apt to neglect and forget.'

We present the following extracts for our readers;

'In the first place, it is our duty to allow the Christian name to all bodies of men who profess faith in Christ, and who bring forth the fruits of his spirit. But suppose they deny, you may ask, what we believe to be the fundamental doctrines of the gospel? Well, what if they do? The question is, did Christ call these doctrines fundamental, or is it only you who calls them so? If you can show the place where Christ said, if a man does not believe in certain doctrines he is no Christian, then doubtless you have a right to withhold the Christian name from those who reject those doctrines. But until you can do this, your fellow Christian of another denomination has the same right to make fundamental doctrines that you have. If you may deny the Christian name to him, he may deny it to you, and every sect may deny it to every other sect. Nay, more than this. As no two minds see Christian truths alike, every man may deny the Christian name to every other man. All peace and charity are then absolutely impossible. With such a principle as this carried out, we have nothing but continual war. But the principle is false. The simple truth is, that if we believe that Jesus is the Christ, our right to have the Christian name does not depend upon any other opinions of ours whatever. If we profess Christ, we are nominal Christians. If we have the spirit of Christ, we are real Christians. 'By their fruits ye shall know them.' No other test whatever did Christ give. No man has a right to set up any other. Yet do not most Christians act as if they thought the text read, "by their *beliefs* ye shall know them?"'

'In the next place, it is our duty not to misrepresent their opinions. How lax the notion of duty is on this subject, with men who in other respects are correct in their morals. Go among those who hold to different religious opinions from yourself. Ask them what they suppose that the denomination with which you are connected believe. They will give you the most exaggerated and false statements that can possibly be made. And this is the representation of your Christian faith which such persons are industriously circulating from mouth to mouth. Do they think there is any meaning in the text, "Thou shalt not bear false witness against thy neighbor?" Do they remember that there is a day coming when they will be asked if they have kept that command? Or do they think that this command was only intended for such things as a man's business, and property, and moral character, but when you come to his most sacred convictions, his most precious trusts, his very hopes of heaven, the commandment has no force whatever? It would seem that on these subjects men really felt at liberty to misrepresent as much as they please. Things are coming to your ears, almost every day, which show that the grossest misrepresentations, such as they either knew were false, or which the slightest inquiry must have taught them were false, are in continual circulation among the professors of other creeds—reports first put forth, doubtless, from the pulpit, and then handed from one to another until, exaggerated by new and more monstrous additions, they reach the lowest places in the synagogue. And as some men of violent passions hold that all is fair in politics, so there are those of headstrong zeal who seem to believe that all is fair in sectarian partisanship. I do not point to any one denomination as more guilty than others of this sin. I fear that it lies at the door of all.'

'In the third place, it is our duty to treat other denominations of Christians with respect, courtesy, and good will. As our equals, they have a right to this. How can we be any more at liberty to cherish any feelings approaching dislike, contempt, and ill-will towards them *as denominations*, than to indulge the same feelings towards a private individual? Arrogance, spiritual pride, and scorn, leave their deep stain upon the soul of him who harbors them, whatever be the object on which they fall. But here again our notions of morality appear to be very lax. It is notorious that there are classes of Christians who labor under heavy burdens of popular odium, which have been created and imposed by other denominations of believers. They are accountable for it; it is the work of their hands; an odium begotten, nourished, and kept alive by the thousand arts which a sectarian zeal too often stoops to employ. The fruits of the Spirit, we are told, are love, joy, peace, brotherly kindness. What tree is it that brings forth so plentifully this bitter fruit?—Besides this, the feelings which a man allows himself to cherish against any sect of Christians, he will almost inevitably transfer to individual members of that sect. We see this every day. The odium, against which an unpopular sect contends, overflows the limits of mere theological discussion. It is carried into social life, into the relations of business, to the market house, to the merchant's store, and the mechanic's shop. "The Jews will have no dealings with the Samaritans." And thus religion, which was intended to be a bond of brotherhood and love, is made a fire-brand of discord, and a wall of separation.'

'My friends, it has been for years the honorable distinction of the city in which we live, that the different sects here established have remembered the commandment of the apostle, who said, "Let all your things be done with charity." Let us mark those who would introduce a different order of things among us, and on them be the responsibility of whatever divisions and strife may ensue. I say not that there are any who would do this. I believe that the public sentiment here is in favor of charity and peace. And I am sure that among those who recently entered into a combination, to introduce here and to support a lecturer against one class of our fellow-Christians, are to be found as good lovers of harmony and charity, as any that can be named. But zeal is always liable to err, and in this thing it seems to me it has erred, and greatly erred. I deem it my duty to say this. I feel constrained to enter my protest against the measures which have been attempted. For one I am not willing to stand by and be silent, when I see a respectable denomination of Christians attacked by others, who have entered into a combination to oppose them. I would lift up my voice, though I know it will not be heard where it will have any effect or do any good, to protest against the principle of this movement—this combination of several sects for the express purpose of opposing another. Once admit this principle, and why may not the greater number always combine to crush down the less? Whose turn may not come next? And what a weight of prejudice and odium may not the majority of sects bring to bear against any body of Christian believers, which their policy or passions may lead them to oppose? I speak entirely of the principle of this late movement. I say that it is wrong, that it tends to evil, that it is inconsistent with that equality, respect, courtesy, and Christian kindness which should exist between different denominations of Christians. Of the instrument which, in the movement referred to, has been used, I need not speak. The history of the man's life speaks for itself. It is such, however, as to increase our surprise that prudent and charitable men should ever give consent to promote such a measure.

Let me conclude, my friends, by exhorting you to hold fast to those great principles of entire independence, freedom, and charity, which we have always professed. They will give us peace, when others shall be at strife. If they do not inspire us with great zeal to "compass sea and land to make proselytes," we may be the more disposed to look at home, to search our own hearts, and prove our own ways. Our strength will not be in so much danger of being drawn off from the great ends of a Christian—to form a holy character, and to bear fruit to eternal life. "Some men's religion," says old Jeremy Taylor, "is like a wanton and undressed tree, which spends all its juices in suckers, in irregular branches, in leaves and gum, and after all such goodly outsides you shall never eat an apple, or be delighted with the perfumes and beauties of a hopeful blossom." But true religion, as in the same quaint manner it is said, "takes root downward, where no eyes see it, in humility, and brings forth fruit upward in the substantial graces of a Christian life; in charity and goodness, in benevolence and modesty, in fair friendship and sweetness of society."'

We commend the sermon, for its excellent spirit, to the attention of our readers.—They will find it at Wm. Crosby & Co's.

Letters from abroad to kindred at home. By the Author of 'Hope Leslie,' 'Poor Rich Man and Rich poor man,' 'Live and let live,' &c &c., in two volumes. New York: 1841.

We have to thank J. Munroe & Co., for these interesting volumes. They have afforded us great pleasure in the perusal, and we commend them to all our readers, as books, of which it is enough to say, they are worthy of Miss Sedgwick—a few things only excepted, and these of little importance.

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. No. 1.

On the Origin of these Relations.

In almost all ages and countries, of which we have any authentic information, there has been an order, or class of men, whose special office it has been to inculcate on others those principles of morality and religion, which have been supposed conducive to the well-being of society. Such a provision, we have reason to believe, has been as general, as civil government itself. Some, indeed, have regarded it as an engine of political power, suggested by the love of domination, and designed to keep the multitude in subjection to the few. Others have ascribed it to the cupidity of those, who have assumed, or, in some way or other, been invested with the sacerdotal office. The origin of this institution, however, may be more reasonably ascribed to the native and universal desires of the human heart; to the religious principle, which is incorporated with our very being, by the hand of God himself. Had not man been naturally religious, it may be doubted whether he could ever have been made superstitious; and without superstition neither priest-craft nor king-craft could ever have prospered, as some would persuade us they have done. It is true that religion has been perverted to the worst of purposes, and that, even by the priesthood, or clerical order; but this does not prove that such an order did not originate in the express appointment of the Creator; or, what amounts to nearly the same thing, in the uncontaminated cravings of the nature he has given us. As social beings, we look to others for the supply of those wants, which we cannot ourselves supply; and our spiritual wants are as urgent, and as much beyond our control or power to relieve, as any of those, which pertain to the animal nature. The hungry, the thirsty, the naked, the wandering, the sick, and the oppressed do not stand in greater need of appropriate assistance, than mankind generally do of moral and religious aid under many of the vicissitudes of life; and, as it is one of the most difficult things in the world to give the particular aid or relief, required in all the various circumstances of our moral life, it becomes preeminently important that there should be a class of men, whose peculiar office it should be, to guide others in the paths of wisdom and virtue, and study the art of healing the diseases, and relieving the woes of our immortal nature.

The preceding arguments are addressed chiefly to those, who have too little faith in the divine authority of the Scriptures. To those, who believe in the Old and New Testaments, as containing true records of the providence of God in relation to man, no additional proof is necessary, in order to satisfy them that an order of men, whose special duty it is to exert a religious influence on the general mass of society is a divine appointment, and is to continue, to say the least, till the general state of the world shall be widely different from what it has ever yet been.

Having said thus much of the general relation between the clerical order and other classes of society, I shall now offer a few words on the origin of the particular relation, which subsists between local teachers and the religious societies, with which they are especially connected. Some churches, or religious societies, have pastors or teachers assigned them by ecclesiastical, and some by civil authority, and have no voice in the selection. If they enjoy the benefit of religious ordinances at all, it must be in the way prescribed by others. Happily, however, this is not generally the case in our country. Such, indeed, is the religious freedom of every American citizen, who does not voluntarily resign his natural rights, that his own choice determines whom he shall have for his spiritual guide, so far as may be consistent with the great principle, that in social transactions, the will of the majority must govern; and even for this abridgment of liberty, there is a remedy or relief in the unlimited right of secession.

At first thought, it might perhaps appear absurd to suppose that they, who stand in need of instruction should be capable of selecting for themselves the best instructers; and it might be thought that a more judicious appointment might be made by those, who are thoroughly acquainted with the wants of a people, and the means of supplying those wants. Doubtless, it is wise in a religious society to consult those, who are best acquainted with ecclesiastical affairs, and with the character and qualifications of those, who are candidates for the sacred office; but, with such advice, they may safely act for themselves, and in doing this, they will be more likely to secure the end in view, their moral and religious edification, than by allowing others to act for them. As a matter of fact, our congregational churches and societies do elect their own ministers; and their choice, when accepted or complied with by the persons elected, is the origin, and, as the most approved writers maintain, the essence of the relation between a local minister of the gospel and his church and parish. Ordination according to these writers, is little more than a public and solemn annunciation of the connection, which, in respect to its vital essence, has already taken place between the minister and the people. In saying this, however, we would not have it understood that ordination is an unmeaning ceremony, which might as well be dispensed with. Very far from it. For one, I would maintain, that, if not expressly appointed by Infinite Wisdom, it is sanctioned by such examples, as should commend a deep reverence in every heart; and it is eminently suited to aid the high purposes, for which minister and people are thus connected; to impress each party in the solemn contract with the weight of their mutual obligations; and in various other ways to promote the general objects of piety and virtue. From the very heathen we might learn to enter on all the more important relations and enterprises of life with special recognitions of a superior Providence; and most certainly Christians, in forming one of the most interesting relations, that can be imagined, and engaging in enterprises inconceivably momentous, can hardly be excused, if they neglect to solemnize such occasions by those exercises of religion, which are likely to have the deepest and most lasting effect on the hearts of all concerned.

S. W.

For the Register and Observer

CHAUNCY-HALLS CHOOL.

The Semi-annual Exhibition of this school at the Odeon, on Monday last, was numerously attended, and the performances were creditable alike to teachers and pupils.—The catalogue just published contains the names of nearly two hundred scholars;—viz. one hundred and forty one in the upper, and fifty in the preparatory department. It is under the joint superintendence of Messrs. G. F. Thayer, and F. Cushing, Jr. who are aided by seven assistant teachers. We have no hesitation in expressing a conviction, founded on our own observation, that the moral influence of the school is of the highest character. Some idea of the plan and management of the school may be obtained from the following extracts from the last annual report.

G.

The object that we propose to ourselves in the plan and conduct of Chauncy-Hall School, is to combine effectually the advantages, of several schools of the usual kind. Thus, under one roof, pupils are taught in the branches peculiar to the Primary or Dame School, the Common English Grammar, and High School, and the Latin or Classical School, where boys are prepared for the University. To accomplish these objects, so various as to seem, at first, almost impossible to be carried on successfully together, the principle of the Division of Labor is introduced. The different departments of study are carried on in different rooms, under the direction of different teachers, whose classes come and go, at regular hours, and who attend to but one set or department of studies.

In this commercial city, a large proportion of those who come under our charge, are intended for mercantile pursuits, and we have endeavored to make such arrangements as will afford them a liberal and manly course of study. We beg of parents then to restrain that impatience which inclines our youth to dash as early as possible into some pursuit, profitable in a pecuniary point of view; feeling that they cannot but agree with us in assuring their children, that a little more time spent under the restraints of discipline and study, will save them from much mortification and incompetency in many of the positions in which every man is liable to be placed, and will, at any rate, make them more of men, more capable of appreciating and enjoying the pleasures that life affords to the cultivated mind.

We do not consider recitations and lessons the sole objects of school life. There is a kind of discipline bearing upon the successful performance of all subsequent duties, for which much opportunity is afforded, I mean the *formation of habits;* for, as these, after all, are what chiefly make talent and acquisition available for any good, the cultivation of good and the eradiction of bad ones, are assiduously attended to.

Having so many teachers engaged in conducting the literary exercises of the school, time can be spared, when all the pupils can be addressed together, on such topics, as may seem most important to them, or are suggested by daily occurrences. One or two hundred human beings can hardly spend a considerable portion of their time together, without the daily occurrence of events that may afford a meet text for familiar remarks on the great moral topics of *love, truth, justice*, and *duty*. Cases of misconduct, too, can be searched to the bottom, and the proper impression made on the offenders by private conversation and advice. Much good, we are persuaded, can be, and we trust is, accomplished in this way, and we shall always keep a time open for it, however numerous our other duties. It seems the most efficient moral and religious instruction that the day-school admits of. *We aim at a high standard for our school in its literary and scientific character; but we desire to claim, as we are resolved to admit for it, no superior in this respect.*

In order to keep open a constant channel of communication between the teacher and parent, a system of weekly reports for the upper school and of monthly ones for the preparatory, has always been practised.

Upon these reports is founded our award of medals and other honorary distinctions. These are not given as the reward of particular displays of talent, nor, necessarily, to those of the best natural endowments; but as a mark of approbation for a long course of industry and good conduct. A year's reports without a mark below par, and without any indication of misconduct, secures for him who presents them, a medal of the first class, the highest honor of the school. Also, a year's reports free from any mark for misconduct, entitle their holder to a second, third, or fourth prize, according to the amount of gains in the marks for lessons. There is no restriction as to the number of candidates; the lists are open to all; every one who can exhibit the necessary testimonials is entitled to a prize, and on some occasions, a large number have been awarded. By this mode the objectionable features in school honors seem to be entirely avoided; that is, the excitement of a strong feeling of personal emulation, tending to run into envy and dislike towards the successful competitors, and the injurious effects of the sudden disappointment of long-cherished hopes. By our mode, no boy is made the rival of his fellows, for the success of one does not cause the failure of another. His only rivals are his own negligence and carelessness, foes against which any contest is useful. He is not required to equal or surpass any one else, but only to come up to a known standard. His fate is in his own hands; and he holds the evidences of his desert.

We believe that no ill-feeling is thus engendered, no injurious effects ensue, and that the influence on the school is quite beneficial.

THE LAWS OF NATURE.

The agency of God every where around us is too commonly overlooked;—and it is overlooked because of its constancy and regularity. It has been remarked with great justness by Paley, 'that our minds slumber on the regularity of the universe. The repetition of an act blunts our perception of power in its production; with the discovery of order in the succession of events, arises the association of cause and effect, and takes to itself all the ideas of power, which had been connected with the unseen hand of Deity. This effect of repetition on our minds is not reason; it is not philosophy; it is our infirmity.' In the silent and familiar operations of the material world around us we suffer our attention to stop at what are called second causes; or the laws of nature; we are prone to look no further; we ascribe to these an efficacy of their own, by which they produce the effect; our inquiry is satisfied; and the agency of any power other than nature is excluded. We say *nature* does this; *nature* produces that effect; the agent to which every operation is ascribed is *nature*; and thus, in popular phraseology, we exclude the Deity from his works, and make a God of *nature*. Instances in illustration may be taken in abundance from any department of physical science. In the spring, we say it is *nature*, which changes the face of every thing around us, clothes the earth with verdure, and calls into life and activity the innumerable millions of the insect tribe. But, consider, what is *nature*?—Is it any secret power, inherent as an attribute of matter, operating of itself,—and without the guidance of intelligence? It was a doctrine of ancient pagan philosophy, that the material universe was pervaded throughout by a *soul*, which was the source of all vitality, and the cause of every change. But even pagan philosophy was forced to ascribe *intelligence* to this soul of the world. How much more irrational must it not be with ourselves, to attribute the changes in the material universe to *nature*, and, at the same time, regard *nature* as an *unintelligent* agent! Think, how wonderful is the process carried on in the germination of the seed, and the growth of the tender plant. The seed is deposited in the ground; and, subjected to due degrees of moisture and of warmth, it gradually swells and bursts its integuments; upwards it sends the tender sprout deriving a temporary nourishment from the substance of the seed; till the little fibrils of its roots striking downwards, with a wonderful and exact provision of innumerable minute absorbents, imbibe the proper nourishment from the earth; the stem increases in its size and strength, and struggles upwards to the air and light; its leaves unfold, so wonderfully constructed, as to perform a function for the plant analogous

to respiration in the animal; and quite as essential to its life; its branches strike forth in various directions, in reference to utility or beauty; every part of them performing an important office, by their innumerable cells, and vessels, and channels, for the formation and transmission of nutritious fluids. Thus it continues to its maturity, when, by the secret processes, as we call it, of vegetable *nature*, it developes and unfolds its flowers, and forms the seeds for another generation. Constantly and silently is this wonderful process going on, in the inconceivable millions of the vegetable creation, from the humblest plant, whose term of life is but a few days, to the majestic elm, or giant oak, which outlive the oldest of the human race. Every plant—nay, every leaf of every plant, is itself a wonder; a structure, organised with consummate skill; endued with vitality, or a living principle, altogether beyond the comprehension of the mind; and in every attempt at imitation, setting human ingenuity at naught. Yet all this we say is the work of *nature, vegetable nature*, the *nature of the plant*. *Nature*, then, must be an *intelligent agent*. Here is contrivance; here is adaptation of means to ends; here is a wonderful organization of parts; here are surprising processes carried on; and all to accomplish important purposes of wisdom and benevolence. Can all this be effected by the blind workings of any plastic power? When we ascribe these wonderful operations of the vegetable kingdom to the laws of nature, we merely use language to cover up our ignorance. If any of us now for the first time should behold the mechanism of a watch, see the revolution of its parts, and discover it to be designed to mark the time, and should suppose and say that it was made and performed its movements by the laws of *metalic* nature, we should think and speak as wisely and intelligibly as when we ascribe the germination of the seed, and the growth of the plant to the laws of *vegetable* nature; or to the *laws of nature*; for the *same thing*, if any thing at all, must be intended. In the case supposed, we should evidently be using words without a meaning.

Is it not the same whenever we speak of *nature* as an agent? The word means nothing, if it be not used to signify an intelligent *Creator*. *Powers* and *laws* are not things which can act of themselves, without the guidance of intelligence. Strictly speaking, there is but one power, i. e. God. The agencies, which we call powers, are simply instruments, by which God acts.

The *Laws of Nature*, philosophically regarded, can mean nothing else than the *established rules*, to which the Creator conforms his work. *Nature* is the field for the operations of the Divine power; and the *laws* of nature are the *rules* which the divine agency observes.

John Vaughan.—Who has not heard of John Vaughan, the intimate friend and contemporary of Benjamin Franklin; who conduced materially to advance the prosperity of the city of Philadelphia during the times 'that tried men's souls;' who has done as much for her advancement, as perhaps any man living; and whose friendship, once attained, is always fostered? The friends of this good man will be pained to learn that he is in very feeble health, resulting from advanced age and the oppressive heat of the season. He had a severe attack during last winter, from which he has never yet recovered; and it is feared by many of his friends that he will not again be restored to those who have for a long series of years enjoyed his society.—*Nantucket Inquirer.*

Messrs Editors,—If you think the following worthy of insertion, will you give it a'place, and oblige a young reader of the Christian Register?

Time has been well represented, as an old man, who, with a sharp scythe, mows down all earthly things. What can endure his withering touch? his blasting breath? The mighty deeds of men of ancient time, which have descended to us, had long since sunk into oblivion, had the sculptured marble or the molten brass been all upon which they depended for transmission to future ages. The marble moulders away, and the brass decays in the dust, at the stern look of the destroyer, and their fame rests only in 'the songs and chronicles' of their descendants. The triumphal arch of the Roman conqueror has long since perished, but the simple memory of many a good deed is still cherished, ages after barbarian splendor is forgotten. Where, where are the magnificent cities of the east? their lofty temples, with their massy columns? their palaces, statues, pictures and splendid efforts of human art? Where are they who erected them? All, all have fallen by the irresistible arm of time. The artist and his work, the king and his palace, the conqueror and his countless armies, alike have fallen, alike perished, and alike are forgotten.

No trace remains, save the ruined wall, the broken and prostrate column, the mutilated statue, the half effaced inscription. Save these, not a trace remains, whereby to discover their once splendid habitation. Sheep wander upon the once sacred site of the pagan temple, the foreboding owl hoots from the solitary ruin of the gorgeous palace, and the mighty seats of the great are a habitation to the beasts of prey. No human work can resist oblivion; time, the all destroying, leaves not a vestige. How transitory is human honor, human glory, the flower which fadeth, and the cloud which passeth away.

D. S. C.

TOMBS AT ROME.

The tombs are among the most interesting monuments about Rome. They annihilate time, and level all national and individual differences by speaking to you of ties that are universal, and of experience common to all. Here, where parents and children have wept, you feel the strain of a common humanity; and the only difference between you and those who have lived and suffered ages before you is, that wherein you are most blessed they are most wretched. The angel of life did not keep his watch over the burial-places of their dead. If, perchance, a ray of hope penetrated the clouds and darkness that wrapped the tomb, it came from their own natures, and was wavering and uncertain, most unlike that steadfast and inextinguishable light which shines in upon the Christian's soul. And this, I take it, was in part the reason why the ancients built their splendid mausoleums, such as the tomb of Adrian and that of Cecilia Metella, and those on the appian way, which, even in ruin, appear like the vestiges of fortresses and palaces. The *past* was all to them,—pride add love sought to perpetuate the memorial of an ended existence. Memory fondly lingered where hope had not yet come. We have been to the tomb of the Scipios. It is not more than fifty years since the tomb of the Scipios was opened, and now an exact copy of its most beautiful sarcophagus embellishes a cemetry in our New World.* Above the entrance to the vineyard is the inscription, '*Sepolchro degli Scipioni.*' The barred door was opened to us by a woman, who, provided with wax tapers, conducted us down a flight of steps and into the interior of the vault by a narrow winding way, through the burial-place of one of the most illustrious families of Rome, and where we were treading they came in sad procession to lay their dead.—*Letters from abroad to kindred at Home.*

* That to Spurzheim at Mount Auburn.

THORSWALDSEN.

The extensive stables of the Barberini palace have been converted into a studio for Thorswaldsen, and they are filled with the most exquisite forms which invention, memory, imagination and love can take. The collection of sculptures that bears his name gives you some idea of the variety and beauty of his works. That which impressed me most, and brought tears to my eyes, which I ignorantly supposed *marble* could not, is a collossal statue of Christ. His arms are extended, and he seems on the pojnt of saying, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' There is a most affecting blending of benignity and power in his expression; you feel that 'God has anointed him above his fellows,' and that 'he will save to the uttermost those that come unto him.' The head of our Savior in Leonardo da Vinci's Last Supper is the only one that approaches this in force of expression. Christ is attended by his disciples, six on either side. The statues were done for a church in Copenhagen.

There is another admirable set of figures, designed, I believe, for the pediment of the same church. These are necessarily so arranged as to make on each side a descending line from the centre figure. This is done with consummate art; each figure seems, without design or choice, to have fallen into the attitude expressive of the feeling of the moment. John the Baptist preaching is the middle figure; next stands a scoffer, his head thrown back. An old man bends over his staff in devout attention; a young shepherd is rivetted to the spot, while two boys are playing with his dog; a child is leaning on his mother's shoulder; and another mother is sitting on the ground, with her infant in her arms. Besides sending these great productions to his native country, Thorswaldsen has founded a museum in Copenhagen, and enriched it with copies of his work; and thus he will send pilgrims trooping from all parts of the world to his far, cold land. No wonder the Danes love him, and follow his footsteps, loading him with gifts and honors.—*Ibid.*

TO CORRESPONDENTS.

Owing to the absence of both the Editors for a few weeks, some topics of interest, suggested by Correspondents, must remain during that time, unnoticed.

The article signed, 'A plain Speaker,' is rejected, not for its plain speaking, but for its ill-temper towards those who differ from us in opinion.

In answer to some one who calls himself 'No lover of error,' and who asks in reference to a paragraph which appeared in the last Register if we 'mean to take sides with the Universalists,' we say: When palpable injustice is done to a class of Christians, of whatever name, we shall very likely have a word to utter in rebuke of the wrong doer.

We shall duly consider, and if possible, profit by the comments of 'A Layman,' though we are far from thinking that he had good occasion for making them.

INTELLIGENCE.

British Mail Steamers.—We understand that letters have been received in town from the Hon. T. B. King, our vigilant Representative in Congress, in which he says he had an interview with the agent of the Royal Mail Steam Packet Company, who is now in this country arranging for the depots of the ships which are to run between England and the West Indies, touching on our coast. The result is, that Savannah will probably be made the Southern depot instead of Charleston—the objection to that place being the bad bar to the harbor. The reason is a strong one, for that place cannot be entered at night as well as by day, and to steamers loaded with coal and freight, 16 feet of water only at the utmost would be insufficient to admit them. By reference to Lieut. Gedney's survey of our harbor it will be seen, that a vessel drawing 20 feet. can be brought to a safe anchorage, inside, at the lowest point of tide.—*Savannah Georgian.*

Crane's Patent Twelve Month's Clock.—A model specimen of this Clock is now at the house of Mr. Van Boskerck, (Congress Hall) for public inspection. They require no more space, weight, or strength of spring than eight day clocks; will run one year with once winding up; are perfectly silent other than striking the hour. The whole is simple easily adjusted and regulated, and when so, the time will not be altered as in other clocks, by winding, by the difference of temperature, or by an increase of friction or weight, a desideratum in time keeping which has long been sought, and next in importance to the first discovery of the pendulum.—*Paterson Int.*

Christianity in China.—Accounts from Mr Gutzlaff, the German missionary, dated Pekin, 20th Nov. last, state that he was assisted in his labors by seventeen Chinese, who were serving their noviciate as missionaries. Two Japanese pupils of his were teaching Christianity to their countrymen and the Chinese at Macao; and in the same place two of his neices had been instrumental in the conversion of 140 Chinese women of the higher classes. Mr. Gutzlaff has sent to the Mission's Institute of Berlin, Germany, 38 volumes relating to the Christian worship, that were printed at Pekin, Canton, and other cities of China, and also to the Royal Library manuscripts of nine rare Chinese works, giving the description of a great number of monuments anciently existing in the Celestial Empire, all traces of which have now nearly disappeared.

Americans in India.—The Mobile Journal publishes the following extract from a letter from a native of one of the cotton growing states, who is now in India under a contract with the government, or a company who are making an attempt to improve the culture of cotton in that country. The letter contains information which is curious, and deserving of attention from the authenticity of the same.

Calpee, May 10th, 1841.

I am now about six hundred miles from Calcutta, in the District of Bundlecund, and have commenced business after a sort of fashion. As to labor, I can get plenty, such as it is; one of our negroes will do more work than five of the natives. They are some like our Chactaw Indians, at home, only much inferior in strength, courage and energy. There is no forest for them to roam in here, as the Choctaws have, and they are therefore compelled to make a living such as it is, by labor, and the rent to the Government eats out the profit of all they do cultivate. The land here all belongs to government, and the natives have to pay rent for using it. The rent is from three to nine rupees per Begha, according to situation; the nearer a well, the higher the rent, three *beghas* make about an acre of our measurement. This grinds them down so hard that they rarely attempt to make more than a mere living, which is nothing but a little rice. There are few of them that ever get animal food at all, so you may judge what sort of creatures they are for labor, compared with our negroes at the south. I do say that this is a great deal worse slavery than that of the slaves in North America. You may say that they have no masters to order them to their work as you do slaves, but they are nothing like as well provided for or as happy. You can hire the best men here for five *pice* a day, women and boys at *two to three pice*—there are 43 *pice* in a rupee, and a rupee, is worth about 45 cents of our money—so you see the *free* laborer here gets less than five cents per day, or one dollar and a half a month, with which to clothe and feed themselves and pay rent to government.

Besides this, there are other circumstances against this being an agricultural country. There is hardly any timber fit for use. I have seen no tree, since I have been here, higher than thirty feet to the top branch. There are no horses fit for work, except the Arabian brought from Persia, and sold at high prices, from hundreds up to two thousand rupees, which is too much for any farm horse, and so we have nothing to depend upon for ploughing, but very small oxen, inferior to those in America. We *may* make about 200 pounds of cotton to the acre, and three acres to the hand, which will be about 600 pounds, or a bale and a half of our weight, to the hand, but I have not yet heard of more than 100 pounds to the acre, and that of very inferior stuff compared with Mississippi cotton.—Still as this is much better than the native cultivation, I may do quite as well for myself as at home, for I am disposed to think the government will be liberal. I shall, nevertheless, return to America at the close of my engagement.

The native dress here is nothing but a strip of cloth tied round the middle, and a turban on the head of another strip, the rest of the body in both sexes is naked, exposed to the sun and weather. The women you may judge of, when I say they are more offensive than the Choctaw women. If any difference, the Choctaws have it.'

The writer's route to India, was London, Paris, Lyons, Malta, Alexandria, down the Nile to Cairo, thence by the way of the Red Sea to Bombay, and Calcutta, a journey which, while it excited the wonder of a Mississippi cotton grower, served also to raise his disgust at many things which met his eye and his other senses, and caused him to declare himself more of an American than ever.'

Rail Road.—It is in contemplation to construct a Rail Road from Troy to Greenbush, to intersect the Albany and West Stockbridge Rail Road. A public meeting is to be held at Troy on this subject.

New Scientific Discovery.—A friend on board the U. S. frigate Constellation, mentions that the views of Lacaille relative to the shape of the earth, have been confirmed by the observations of the Royal Engineers. He says: We grow wiser every day. We know that the earth is not round, but spheroid; if the results of the present measurement of a meridian turn out as is expected, they will go to prove that the earth is not a *perfect spheroid*, but that there is a difference in the figure of the Northern and Southern Hemispheres. Lacaille measured the arc of a meridian in France, and also at the Cape of Good Hope, and found that the length of a degree was as great in latitude 33 deg. south as in 45 deg. north. As Lacaille's measurements were not conducted with much accuracy, the discrepancy was referred to the error of the observer.—The recent measurement, which was conducted with great precision, and on the same ground which Lacaille measured, has thus far gone to prove the former measurement correct. I am indebted for this information to Capt Henderson, of the Royal Engineers.—*Atlas.*

The Disaster on Lake Erie.—The Rochester Democrat of Wednesday gives the following particulars of the loss of the Erie and most of those on board:—

On Monday evening, 9th inst., the steamboat Erie, for Chicago, four hours from Buffalo, with 205 passengers besides the crew, was burnt to the water's edge, off Silver Creek, near the same spot where the ill-fated Washington was burnt in 1838. Only 28 of those on board are reported to have been saved. The fire is said to have originated from a demijohn of varnish setting over the boiler, which exploded from the heat. The boat was owned by Chas. M. Reed, of Erie, Pa.

The Erie took fire about 8 o'clock when she was six miles from the shore and forty from Buffalo, a very high sea running at the time. The steamboat De Witt Clinton reached the boat about 11, took off 28 passengers, and waited till morning to pick up bodies.

Mr. Lines of Milwaukie, lost—wife saved by a life-preserver. Mr. Williams of Syracuse, saved—wife lost. Mr. Cobb, forwarding merchant of Buffalo, said to be lost.

A letter from Horatio Gates, Esq. of Buffalo, to the Postmaster in this city, says, in reference to this sad event: 'Our city has not been so wrapt in gloom since the loss of the ill-fated Washington.'

Another account says—

The boat took fire from the explosion of two barrels of varnish which had been placed over the boiler deck and had become heated. In exploding, a portion communicated with the fire below. The boat had been recently refitted, and painted and varnished over inside, and the fire in a very few moments extended over the whole vessel. It was impossible to do any thing for the salvation of the sufferers.

We quote from another paper, the following passages more particularly descriptive of the circumstances of the disaster.

'Nothing occurred to mar the prospect till about 8, when the boat was off Silver Creek, about 8 miles from shore, and 33 miles from the city, when a slight explosion was heard, and immediately, instantaneously almost, the whole vessel was enveloped in flames. Capt. Titus, who was on the upper deck at the time, rushed to the ladies' cabin to obtain the life preservers, of which there were from 90 to 100 on board; but so rapid had been the progress of the flames, he found it impossible to enter the cabin.—He returned to the upper deck, on his way giving orders to the engineer to stop the engine, the wind and the headway of the boat increasing the fierceness of the flames and driving them aft. The engineer replied that in consequence of the flames he could not reach the engine.

The steersman was instantly directed to put the helm hard a starboard. The vessel swung slowly round, heading to the shore, and the boats—there were three on board—were then ordered to be lowered. Two of the boats were lowered, but, in consequence of the heavy sea on, and the headway of the vessel, they both swamped as soon as they touched water. We will not attempt to describe the awful and appalling condition of the passengers.—Some were frantic with fear and horror, others plunged headlong madly into the water, others again seized upon any thing buoyant upon which they could lay hands.

In this condition, the boat a mass of fierce fire, and the passengers and crew endeavoring to save themselves by swimming, or supporting themselves by whatever they could reach—they were found by the Clinton at about 10, P. M. The Clinton left here in the morning, but in consequence of the wind had put into Dunkirk. She lay there till nearly sunset, at which time she ran out, and had proceeded as far as Barcelona, when just at twilight the fire of the Erie was discovered some 20 miles astern. The Clinton immediately put about and reached the burning wreck about ten. It was a fearful sight. All the upper works of the Erie had been burned away. The engine was standing, but the hull was a mass of dull, red flame. The passengers and crew were floating around, screaming in their agony and shrieking for help. The boats of the Clinton were instantly loaded and manned, and every person that could be seen or heard was picked up, and every possible relief afforded.'

Among the passengers there were families of Swiss and German emigrants, amounting in all, to nearly 130, of whom only 4 are said to have been saved.

Congress.—The extra session of Congress has now been long protracted. The measure which has occasioned most excitement, and has been generally deemed of more importance than any other of the leading measures before Congress, is the establishment of a Fiscal agent, or a United States Bank. Much time has been spent in discussion of the subject. The two houses having finally agreed on a bill, it was sent to the President for his approval. He refused to sign the bill, and has returned it to the Senate with his reasons for disapproving it. His objections seem to be principally against the provisions which proposed to make it a discounting Bank. He begins by saying, 'I cannot conscientiously give it my approval; and I proceed to discharge the duty required of me by the Constitution—to give my reasons for disapproving.'—After an allusion to his former and often expressed opinions, in regard to the unconstitutionality of such a Bank, he proceeds to say,—

'Entertaining the opinions alluded to, and having taken this oath, the Senate and the country will see that I could not give my sanction to a measure of the character described, without surrendering all claim to the respect of honorable men—all confidence on the part of the people—all self-respect—all regard for moral and religious obligations, without an observance of which, no government can be prosperous, and no people can be happy. It would be to commit a crime which I would not wilfully commit to gain any earthly reward, and which would justly subject me to the ridicule and scorn of all virtuous men.'

We have not room for even an abstract of his course of reasoning; but we quote the closing paragraph, in which he refers to the leading objection to the present bill.

I regard the bill as asserting for Congress the right to incorporate a U. S. Bank, with power and right to establish offices of discount and deposite in the several States of this Union, with or without their consent, a principle to which I have already heretofore been opposed, and which can never obtain my sanction. And waving all other considerations growing out of its other provisions, I return it to the House in which it originated, with these my objections to its approval.

Manners.—In Lady Blessington's 'Idler in France,' just published,—speaking of manners, she says;—

'I am struck with the great difference between those of Frenchmen and Englishmen, of the same station in life. The latter treat women with a politeness that seems the result of habitual amenity; the former with a homage that appears to be inspired by the peculiar claims of the sex, particularised in the individual woman, and is consequently more flattering. An Englishman seldom lays himself out to act the agreeable to women; a Frenchman never omits an opportunity of so doing; hence the attentions of the latter are less gratifying than those of the former, because a woman, however free from vanity, may suppose that when an Englishman takes the trouble, and it is evidently a trouble, more or less to all our islanders to enact the agreeable—she has really inspired him with a desire to please.'

We give another quotation, respecting which the editor of the National Gazette says—'perhaps Americans generally might profit by it. Some—he continues to say—may be disposed to condemn the quiescent manners here eulogized, as too adverse to natural impulses, too systematically affected. But as municipal laws are defined to be that portion of each one's rights which he yields for the better security of the remainder, so, in social intercourse, the restrictions commended may be considered necessary to its higher enjoyment, subduing idiocracies and assimilating tastes.'

'There is a repose in the society of clever and refined Englishmen to be met with in no other: the absence of all attempts to shine, or at least of the evidence of such attempts; the mildness of the manners; the low voices, the freedom from any flattery, except the most delicate and acceptable of all to a fastidious person, namely, that implied by the subjects of conversation chosen, and the interest yielded to them. The mercurial temperaments of the French preclude them from this calmness of manner and mildness of speech. More obsequiously polite and attentive to women, the exuberance of their animal spirits often hurries them into a gaiety evinced by clever sallies and clever observations. They shine, but they let the desire to do so be too evident to admit of that quietude that forms one of the most agreeable, as well as distinguishing, attributes of the conversation of a refined and highly-intellectual Englishman.'

Cathedral Services in England.—In Miss Sedgwick's 'Letters from Abroad to Kindred at Home,' she has the following remarks on Cathedral Services.

'This was the third time we had been present, since we came to England, at worship in the temples in which art has breathed its soul. First in Winchester Cathedral, then at Westminster Abbey, and now at this old royal chapel. The daily service appointed by the church was performing with the careless and heartless air of prescription. The clergyman and clerk hurried sing-songing through the form of prayers, that, perfect as they are, will only rise on the soul's wings. I felt the Puritan struggling at my heart, and could have broken out with old Mause's fervor, if not her eloquence. I thought of our summer Sunday service in dear J.'s 'long parlor.' Not a vacant place there. The door open into the garden, the children strewed round the doorstep, their young faces touched with an expression of devotion and love—such as glows in the faces of the cherubs of the old pictures; and for vaulted roof, columns, and stained glass, we had the blue sky, the everlasting hills and lights and shadows playing over them, all suggestive of devotion, and in harmony with the pure and simple doctrine our friend Dr Follen taught us. To me, there was more true worship in those all-embracing words, '*Our Father!*' as he uttered them, than in all the task-prayers I have heard in these mighty cathedrals. Here it *is* the temple that is greatest. Your mind is pre-occupied, filled with the outward world. The monuments of past ages and the memorials of individual greatness are before you. Your existence is amplified; your sympathies are carried far back; the 'inexorable past' does give up its dead. Wherever your eye falls you see the work of a power new to you—the creative power of art. You see forms of beauty which never before entered into your 'forge of thought.' You are filled with new and delightful emotions; but they spring from new impressions of the genius of man, of his destiny and history. No; these cathedrals are not like the arches of our forests, the temples for inevitable worship; but they are the fitting place for the apotheosis of genius.'

Cast iron Churches.—St George's Church, Liverpool, says the London Mechanics' Magazine, is an object of considerable interest for its taste, and as having been nearly the first iron church erected in Great Britain. The whole of the frame work of the windows, doors, groins, roofs, pulpit, ornamental enrichments, are of cast iron. The length is 119 feet, breadth 48. It is ornamented by a splendid cast iron window of stained glass.

It is not perhaps generally known, that a great proportion of the larger manufactories erected in England within the last ten years are all iron except the walls. And within two years past, several cottages and country villas have been put up near London, which are exclusively cast-iron: walls, doors, steps, roof, chimneys, sashes, &c.

In England, where wood is dear and iron cheap, the first cost of such buildings is less than those of timber. In durability and in beauty they are, of course, unequalled. When once finished, such buildings require no repairs; and the most finely carved ornaments cost little more than plain castings.

Arrival of the Columbia.—The Steamship Columbia, arrived at this port on Thursday morning, in about fifteen days from Liverpool. She brings no news of importance. There was great excitement and bitterness between the adverse political parties in England. It is thought that Sir Robert Peel will find it impossible to harmonize the discordant elements of his own party.

There is no later news from the East, than had been received here before.

Mr Brownson by particular request of some of his friends, will preach at the Temple on next Sunday forenoon and afternoon. Subject in the morning, Inspiration.

SUNDAY SCHOOL SOCIETY.

At a recent Meeting of the Sunday School Society, the following gentlemen were appointed Associate Agents:

Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzey, R. W. Bayley, L. G. Pray, W. P. Jarvis, G. F. Thayer, Esqrs., and J. F. Flagg, M. D.

The duties of these agents, are, to visit and address Sunday Schools,—Teachers, Anniversary and other meetings; to collect statistics in relation to them, and advance the general objects of the Society. As their services are gratuitous, the object of the above arrangement, is to increase and divide the amount of labor. Pastors, Superintendents, Associations or Committees desiring a visit or other aid, are requested to give as early and seasonable notice as practicable, of the time, place and other necessary particulars.

All communications and applications on the subject of the Agency, to be addressed to the subscriber who has been appointed Agent for the purpose.

LEWIS G. PRAY, 39 Allen St., Boston.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

MARRIAGES.

By Rev. Mr Gray, Thomas I. Dunbar Esq., to Miss Emeline A. Spaulding, daughter of Leonard Spaulding Esq., all of this city.

In this city, on Thursday morning, at the Rev. Mr Gannett's Church, Henry Schmidt Esq, to Miss Elizabeth Bromfield Slade.

In this city, on Wednesday evening, by Rev. J. T. Sargent, Mr James L. Frueau to Miss Elizabeth S. Eaton.

At Charlestown, on Saturday, by Rev. Mr Ellis, Henry Lyon, M. D., to Miss Caroline Margaret, youngest daughter of Dr Abraham R. Thompson, all of C.

DEATHS.

In this city, Mrs Susannah Watson, wife of Mr Edward W. Watson.

On 10th inst., Mrs Elizabeth H. Carter, 49, wife of Mr John H. Carter.

In South Boston, 14th inst, Franklin Willis, child of George C. Thacher, 8 1-2 months.

In Raynham, Mass., 14th inst.. after a long and distressing illness, Mrs Mary, wife of Ellis Hall Esq., and daughter of the late Dea. John Deane, of Mansfield, Mass.

In East Bridgewater 11th inst. William Henry Harrison, only son of Dr Samuel A. and Elizabeth Orr, 5 months.

In Wiscasset, Me., 8th inst, Joseph Lowell, Esq. 67.

In Brooklyn, N. Y., 12th inst, Mrs Eliza A. W., wife of Mr Nathaniel H. Cary, and daughter of Peter Wilson, Esq, of Portsmouth, N. H., 42.

In Louisville, Ken., Mrs Charlotte, wife of Dr Francis E. Goddard, and daughter of Dr Josiah Bartlett, formerly of Charlestown

In St. Louis, Mo., Mrs Sarah Jane, wife of Mr John Bush, formerly of Andover, 20.

In Claiborne, Ala., July 21, Mr Samuel Winter, of Fall River, Mass.

On board bark Diantha, on her passage from Havana to New Orleans, Gustavas F., son of Mr Willard Clough, of this city, 19.

On board U. S. sch Grampus, on her late cruise to the coast of Africa, William, son of Mr George McClennen, rigger, of this city, 19.

DANVERS & SALEM FAMILY SCHOOL.

To parents and Guardians.

MISS HARDING, daughter of the Rev. M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

TERMS.—For the usual branches of a thorough English education, including plain and ornamental needlework, board, washing, &c. under 8 years of age, $125 per year.

Above 8 years,	150
Weekly boarders,	100
Music on the Piano Forte with thorough bass and use of the Instrument,	$10 per quar.
French,	5 " "
Drawing,	4 " "

Dancing and other branches at the price of the respective Masters. aug 21

BUCKINGHAM'S TRAVELS.—America, Historical, Statistic and Descriptive, by J. S. Buckingham 2 vols 8vo. This day published; for sale by J. MUNROE & CO. 134 Washington street. aug 21

BUCKS RELIGIOUS ANECDOTES.—Just published. For sale at 133 1-2 Washington street, by SAXTON & PEIRCE. aug 21

ESPY'S PHILOSOPHY OF STORMS.—The Philosophy of Storms, by James P. Espy, A. M. Member of the American Philosophical Society &c. 1 vol. 8vo. This day published by LITTLE & BROWN, 112 Washington street. aug 21

GATES' ACADEMY, MARLBORO'.

THE Fall term of this Institution will commence on Tuesday Sept. 7th. Tuition, English $4 00; Languages $4 50. Lads can be accommodated in the family of the Preceptor for $27 00 per term, 12 weeks. This charge includes tuition, board, washing, &c. Watchful care will be taken of the morals of pupils. The ornamental branches will be taught by Miss Ann Bucklin. Those young Ladies who attend on her instruction will be charged, 75 cts extra.

O. W. ALBEE, *Preceptor.*

aug 21 3t

SOME OF THE DUTIES which one Christian Denomination owes to another: A sermon delivered in the South Congregational Church in Lowell, Sunday, Aug 1st, 1841, by Henry A. Miles, Pastor of said Church. For sale by WM. CROSBY & CO., 118 Washington street. aug 21

NEW PUBLICATIONS.—America, Historical, Statistic and Descriptive. By J. S. Buckingham Esq.

The Secret Foe. By Ellen Pickering.
Useful and Happy. By Rev E. N. Kirk and others.
Schlegel's History of Literature.
Letters of Schiller, selected from his private correspondence prior to his marriage.

Also, just received fresh supplies of Miss Sedgwick's Letters from abroad; Stephens' Central America; Irving's Life of Margaret Davidson, &c. &c. &c.

WM. CROSBY & CO.
aug 21 118 Washington st.

CHANNING'S LIFE OF TUCKERMAN.—A Discourse on the Life and character of the Rev Joseph Tuckerman, D. D. By William E. Channing. Published and for sale by WM. CROSBY & CO., 118 Washington street. aug 21.

CLASS OF 1829.—A meeting of the Class of 1829, will be holden at the American House, No. 42 Hanover street, Boston, at 4 o'clock, on the afternoon of commencement day at which place and time the members of the class will dine together.

B. R. CURTIS.
E. D. CUNNINGHAM,
WM. GRAY,
GEO. WM. PHILLIPS,
E. WESTON JR. } *Committee of Class.*

NEW BOOKS.—Plain Sermons—The Siege of Derry—Memoir of Martha—History of Literature—The Hannahs—The Widow directed to the Widow's God—Peasant and Prince, by Harriet Martineau—Stephens' Travels in Central America—Sedwick's Letters from Abroad—Idler in France by Countess of Blessington, &c.

For sale at 133 1 2 Washington street, by SAXTON & PEIRCE. aug 21

HAZLITT'S WORKS.—The Plain Speaker: Opinions on Books, Men and Things, 2 vols 8 vo.—Lectures on the English Poets, 12mo.—The Round Table; a collection of Essays on Literature, Men and Manners, 12mo.—Lectures on the English Comic Writers, 12mo.

For sale by JAMES MUNROE & CO., 134 Washington street. aug 21

ODEON.

THE large and commodious Hall in the Odeon, which has been occupied by the Franklin Street Church as a place of worship, for the last five years, will be vacated on, or about the 1st of December next, and is offered for rent, by the Government of the Boston Academy of Music, for the same purpose, to any religious society in want of a place of worship.

The Hall is well furnished for accomodating a large congregation, is heated by furnaces, and lighted by Gas. The use of the large and splendid Organ of the Academy may also be obtained for the Sabbath.

In connexion with the large Hall, is a smaller one, suitable for evening meeting's which will also be rented. Application may be made to Benjamin Perkins, Treasurer of the Academy, 116 Washington st. aug 21

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NEW BOOK BY MISS SEDGWICK.—Letters from abroad to kindred at home, by Miss C. M. Sedgwick. Also Stephens' Travels in South America. For sale by S. G. SIMPKINS, 21 Tremont Row. aug 21

VALUABLE ENGLISH BOOKS recently imported.—Theological Doubts, or an Inquiry into the Divine Institution of the Priestly Office, as now exercised among Christians; interspersed with a defence of the one personality of the Supreme Being, by a Layman, 8vo.

A literal translation of the Apostolical Epistles and Revelation, with a concurrent Commentary, 8vo.

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The Romance of Jewish History, by the Misses C. and M. Moss. 3 vols, 12mo. For sale by J. MUNROE & CO., 134 Washington street. aug 21

UNITARIAN COMMENTARY.—The Four Gospels; with a Commentary by A. A. Livermore, vol. 1, containing Matthew.

This day published by JAMES MUNROE & CO., 134 Washington street. jy 31

NEW BOOKS—Lately published and for sa'e by LITTLE & BROWN, 112, Washington street—Buckingham's Travels in America 2vols—

Letters from Abroad to Kindred at Home, by Miss Sedwick; Journal and Correspondence of Miss Adams; Stephens's Travels in Central America; Lives of Eminent Men of Italy, 2 vols; Miniature Romances from the German; Stone's Life and Times of Red Jacket; Every Body's Book, or Something for All; Edwards's Anatomy and Physiology; Campbell's Life of Petrarch; Macaulay's Miscellanies: Downing's Landscape Gardening and Rural Architecture; Lindley's Horticulture; Mrs Adams's Letters, 3d edition; Espy's Philosophy of Storms; Young's Chronicles of the Pilgrims; the Works of Lord Bolingbroke, 4 vols; Turner's History of the Anglo-Saxons, 2 vols; New York Historical Collections, vol 1, new series; Ranke's History of the Popes, 2 vols; Hallam's Literature of Europe, 2 vols; Anthon's Classical Dictionary; Schlegel's Philosophy of History, 2 v; Carlyle's Heroes and Hero Worship. etc etc.

RICH FRENCH GOODS.

HENRY PETTES,

NO. 224 Washington street, corner of Summer street, is now opening a large assortment of

FASHIONABLE FALL GOODS,

Viz. New Styles of Cashmere and Chene Mouslin de Laines, in rich dark colors.
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Embroidered Capes and Collars, etc. etc.

All of which will be offered at the lowest prices, at wholesale or retail. aug 21.

THE POETRY OF FLOWERS AND FLOWERS OF POETRY; to which are added a simple Treatise on Botany, with Familiar Examples and a copious Floral Dictionary. Edited by Frances S. Osgood. 12mo, beautifully illustrated by 13 colored engravings.

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BURNAP'S LECTURES.—Lectures on the Sphere and Duties of Woman, &c., by Rev. Geo. W. Burnap. 1 vol 12mo.

'A venerable matron, whose opinion is an authority among all who know her, assures us that this is one of the best works of the myriad published under similar titles, which she has read. It has been much praised also by the best critical journals.'—Boston Notion.

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BIBLES.—A large assortment of Bibles in various styles of Binding, from fifty cents to fifteen dollars. For sale by SIMPKINS, 21 Tremont Row. jy24

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RECENTLY published by JAMES MUNROE & CO.,—

Sermons to Children, by F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. 12mo.

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Memoir of Nathaniel Bowditch, prepared for the Young—printed for the Warren Street Chapel, 12mo, 158 pp.

Memoirs of James Jackson, jr., M. D., written by his Father, with extracts from his Letters, and Reminiscences of him by a Fellow Student. 12mo, 228 pages.

Home, by Miss Sedgwick, 15th edition.

German Romance; Specimens of its chief Authors; with

POETRY.

'WE SHALL ALL BE CHANGED.'

I love to mark the falling leaf,
To watch the waning moon;
I love to cherish the belief,
That all will change so soon.

I love to see the beauteous flowers
In bright succession pass;
As they would deck life's fleeting hours,
And hide time's ebbing glass.

I love the rushing wind to hear,
Through the dismantled trees,
And shed the sad, but soothing tear,
O'er joys that pass like these.

I love to think this glorious earth
Is but a splendid tomb;
Whence man to an immortal birth
Shall rise in deathless bloom:

That nothing on its bosom dies,
But all in endless change,
Shall in some brighter form arise;
Some purer region range.

On this fair couch then rest thy head
In peace, thou child of sorrow;
For know, the God of truth has said,
Thou shalt be changed tomorow.

Changed as the saints and angels are,
To glories ever new;
Corrupt, shall incorruption wear;
And death shall life renew.

MISCELLANEOUS.

To the Editors of the Christian Register.

If the simple tale which I subjoin affect you favorably; if you agree with me in thinking that the *fact* upon which it is founded is worthy of record amongst those instances of disinterestedness whose knowledge is refreshing to every lover of his kind; and if you are of opinion that it would be interesting to any class of your readers, it is at your service; and may remind you that the interest which I once felt in the Register has not ceased since it has been in more able hands.

Respectfully, C. R.

THE POOR GERMAN MOTHER.

A year or two ago I returned from England in one of the splendid packet ships that ply between New York and Liverpool. In the steerage there were about a hundred passengers, the most of whom were poor Germans, bringing with them their valuable capital of steady and industrious habits to our Western world. In many of these I became deeply interested. There was a naturalness and heartiness of manner about them which was attractive and refreshing, especially to one whose lot was cast in the magnificent cabin, amongst gentlemen and ladies of the most artificial behavior and the utmost pretension. I found myself continually drawn 'forwards,' whenever I could make an excuse for breaking away from my formal companions in the more aristocratic part of the ship; and never missed spending the twilight hour of every pleasant day amongst the groups that were collected around the long-boat and along the vessel's sides before the mainmast; listening to their animated and deep-toned conversation, which I could but imperfectly understand; watching the children at their evening play, or responding to the good humored smiles and sallies of the young men and maidens, old men and women.

One family in particular acquired a strong hold upon my interest, and even upon my affections. It consisted of a father and mother in the prime of life, and four young children. The father was a man of almost gigantic proportions; every limb and muscle roundly and fully developed; with an enormous head and a broad face, the home of good nature and mirthfulness. The mother was delicately formed and of small stature; with a high, clear forehead; eyes of the deepest blue, unnaturally but beautifully illuminated with an inward light, and cheeks pale as spotless marble, save that in their centre there lingered a glow deeper and warmer than that of health. Her countenance wore an aspect of seriousness and thoughtfulness, softened with a gentle touch of kindliness and sweetness that disease could not disturb; and which expanded into a winning, yearning smile of love, whenever she met the affectionate gaze of her husband or her children. The latter, were two of either sex—the eldest not yet in her teens, and the youngest just learning to walk alone.

It was evident to all in the ship that this husband would soon be a widowed man, the sole protector of his four motherless children. Methought I could trace the signs of a severe inward struggle in the mother's breast, as she prepared herself for the parting hour, which every day was speedily bringing nearer. I felt that there was heroism in her heart. I reverenced the indubitable indications of a great and noble soul which her demeanor displayed. Gradually, as her strength failed, her visits to the deck became less frequent; and when she came up, it was in her husband's arms, whose attentions were never interrupted by night or by day. At length she ceased to make her appearance; and it was only from the reports of a poor English female, whose tender and warm heart she had early enlisted in her favor, that I learned how she did, and how she met the nearer approaches of the messenger of Death. From her I learned that she was still serene, patient, affectionate and trustful. She told me that since she had taken to her berth, the only desire she had expressed was, that she might not breathe her last till the ship had arrived within sight of the land, in order that she might have assurance of the safety of those whom she loved better than herself.

This wish soon became known throughout the ship; and never for any porpose, I venture to say, were the eyes of a hundred voyagers strained more earnestly on the lookout in the direction of the American coast, than were those of our passengers and crew, to gratify the longings of this poor woman, whose strength was now wasting so rapidly as to fill us all with apprehension lest she should die with her disinterested desire ungratified.

At length, one lovely morning, just as we were rising from breakfast in the cabin, the eager cry of a sailor, who had been purposely stationed on the upper yards, sent a thrill of pleasure through every breast in the ship, as it proclaimed that the blue outlines of the 'Highlands' were just breaking our monotonous horizon in the west. 'Land ho! Land ho!' Like a voice from heaven the sound fell upon the ear of the dying woman, waking her from a lethargy in which she had been lying for an hour or two, whilst her husband was leaning over her, fearing to wake her, and yet fearing that her sleep would be too deep for an earthly wakening; clasping her hand which was already quite cold, and keeping his ear quite close to her lips. She opened her eyes—looked up into the faithful face, whose sunshine of love no shade of coldness had ever shrouded to her in better days—and smiled—smiled as a wife and a mother whose affectionate prayer has been answered. For an instant her strength rallied, and her voice returned. 'Thank God! thank God'! she said. '*You* are safe. Our babes will have a home. And now my last request. ***Bury me in the sea.*** Our means are small. A funeral on shore will make them less. We have nothing that we can spare. Our children must not suffer. I shall not die happy if they are to be deprived of any thing by my death. That,' pointing to the West, 'is but a land of strangers, if you bury me in it. The dust of our kindred is not there. Bury me in the sea. Promise—do not refuse.'

What else could the husband do? He promised. She pressed his hand, and died.

The service for the Dead was read over her remains in the afternoon, whilst not an eye in the ship was dry, and the sobs of one manly breast were audible from stem to stern. A slight bustle followed the closing of the Prayer-book, which was succeeded by a plashing of the waves at the vessel's side. Then, for the space of a minute there was a deep silence, which was suddenly broken by a quick, heavy sound, as of a large body falling lifeless upon the deck. The nature of the sturdy Emigrant, which had been strained to the utmost power of manly endurance, and had contended bravely against the effects of fatigue and watchfulness for many days and nights, unable to bear the last shock, had quite given way. Faintness and stupor had come to his relief. He had fallen like one dead.

The ocean has been the tomb of many noble women. To their company the lowly German emigrant is gathered. Many loving mothers have gone down into the cold depths of the sea. She is not there alone.

For the Register and Observer.

JOASH.

2 Chronicles xxii. 10–12.

The bitter, the overwhelming, the tremendous destruction in that palace! Before a fell swoop—one astounding, crushing blow, they fall. Poor children! not a hand in effectual resistance can they raise; not a word of effectual defence can they utter. With submissive hearts they are bent to the earth. A tyranical woman! ah who can stand before her? Their hearts would faint and sink within them at the astonishment—the wonder! But there was a tender hearted woman—a woman of bold courage too, the daughter of this very tyrant mother; the sister of the buried king himself. She was married to the High Priest Jehoiada. One little nephew, a year old, she saved. She secured him with his nurse, and they escaped from the murderous Athaliah. That child—what knew he of the deeds that were done? He was in his baby-clothes; and kept his play-things in his little hand, as much taken up with them as ever. Or if perchance, the frightened screaming of that alarmed household fell upon his infant ear, his tearful eyes and startled spirit would wander round a moment in anxious restlessness; or, that shrill screaming like a phantom might pursue him, put a sad recollection in his spirit, and make him thoughtful before his time. But no, he was of tender age—and at that age infants think but of the present. After that shock was over, when the nurse carried him hurriedly and with restrained voice through the palace; and his aunt took him in her charge; then he would look in their faces again in glee, with smiles and laughter; and he would prattle new words; and he would creep on the floor, or hold out his hand to them to be led; or his little feet would soon patter alone, along the floor.

Oh what a mother's care and love were in that woman's heart for this child of her charge; with what affectionate earnestness and interest would she watch day by day, his opening mind, expanding, and how she would linger over his winning ways; and delight her eyes with playful manner and nestle him in her arms, and kiss him with her deep love. Ah, these were blessed moments, for they were stolen! For Athaliah was alive, and queen, and she knew not of this boy living; and they must be as silent as death upon the subject. So she must see him occasionally, and then leave him with his nurses. And though her eyes may laugh with joy, at the infantile boy; yet now and then a melancholy tone will come over her heart, at the thought of his poor mother, and of his poor father—her brother—dead. Ah, there was enough in that father's life, to make her weep tears of blood: and he had gone to receive the reward of the vile deeds done in the body. Oh! God be merciful to him, and turn his wickedness back from him!

And that boy—how the High Priest soothes his heart, looking at his infantile plays; letting himself be led away by his guileless, affectionate heart. He has a care to occupy him—for he must train that child—who knows nothing of it himself—to the Royal Throne; to be a prince worthy of his people; to be a king, and a good king. He is all unconscious of his father's splendor or his father's fate; he knows nothing more of the royal family, to which he belongs, than if he was the meanest child that treads the ground. What though his clothing be beautiful, ornamented with the decorations of princes? he thinks nothing of them *now*. What though the cares of the whole state *would* be extended over him; he has his nurse now, and that is all he knows or cares about.

E.

SPEAKING TWICE TO CHILDREN.

The anxious Christian mother who has acquired the unhappy habit of speaking two or three times to her child before he will obey, and who, having become convinced of her error, wishes to correct it, will be likely to ask, 'But what shall I do, when I speak to my child, and he will not obey me?'

The inquiry is an important one, and deserves—and shall receive—a serious answer. The usual reply is, 'Secure as soon as possible, and at all hazards, the child's unconditional submission.' But the question, in substance, will still occur,—'How is this submission to be secured?'

1. In the first place, in the management of such a child, you should be as sparing of your commands as possible. Endure many things which, though evils in themselves, can be endured a little longer, rather than be continually saying, '*Do this*,' *or* '*Avoid that*.'

2. When you speak, you should be sure you are heard. I have known parents who never expected to be obeyed till the child had replied, 'What?' or 'Sir?' or 'Ma'am?' and the command had been repeated.

3. Speak decidedly. Do not begin moderately, by saying 'Charles, I should like it if you would bring me that book on the table;' or 'I want that book on the table; can Charles bring it?' Say rather, 'Charles!'—and as soon as his eye meets yours, add, 'bring me that book;' pointing to it. The fewer the words the better.

4. Avoid commanding in every possible instance when the temptation to disobey is obviously very strong. A child for example, is anxious to see somebody who is passing. His curiosity is excited by the passer or object; and his mind wholly absorbed by it. To command him to go then, and hang up a hat or lay up a book, would be ill-timed and injudicious.

5. Lastly, if obedience cannot be had in cases which are plain and proper ones, and to commands properly given, let it be enforced. I need not here speak of the methods of enforcing it, except to say that while I dislike as much as any man, the indiscriminate use of the rod, and believe that in nine-tenths of the instances of using it, more of harm is done than of good, I must also say that there is no mere bodily pain, short of that which is injurious to the health, which is not preferable to a habit of disobedience. If the effectual but persevering use of the rod will secure the point, when nothing else will, its use can never be too much commended. Better give a little pain to the body, than be a means of endangering the soul.

It were indeed still better, far better, to prevent the evil than to undertake to cure it, after it has arisen. As the same means which should be used for prevention, are also useful, to some extent, in the work of correction, I will here mention what I deem the most effectual.

Let not the mother wait, in the management of her children, till a necessity arises of enforcing her commands; but let her train the child to the *habit* of yielding to them, readily and cheerfully. For this purpose, she need not defer the work till he is three years old, or even two; although it is acknowledged that some children are really and practically older at the same age than others.—Much may be accomplished long before the child is two years old—perhaps before he is eighteen months old.

Let her watch for an opportunity when the child is overflowing, as it were, with a desire to be active, and yet is at a little loss what to do.—She may then fix on something in the room, while he is near it—say a ball of yarn—and looking him in the face at the same time, taking care to have his eye meet hers, say, 'Charles, bring me that ball.' I ought to say, however, that she must be sure, in the first place that the word ball is perfectly understood, so that the child can be at no loss, not even for a moment, in regard to her meaning.

When the ball is brought, as it almost always will be, there should be no commendation of the act, either in word or deed. The child ought not, as a general rule, to know that he confers a favor on you. I do not indeed say that the simple expression of the famous Pestalozzi, 'That is right,' may not *sometimes* be well; but, as a general rule, I would be entirely silent.

Let the same exercise be repeated from day to day, with the same caution for some time. Avoid at first *sending* the child for any thing; it is sufficient, if being already near it, you can form in him the habit of bringing it to you promptly.—After a little while you may safely send him; and after the lapse of months, and you may think the habit pretty well secured, you may extend it to sending him across the room, as well as to things which he may wish to retain. Finally, you may proceed to command him in circumstances which present a little more temptation to disobedience.

When a work of the kind is attempted with a child, let it be finished. Attend to it with your whole heart. Let nothing, however important, unless indeed it were some unforeseen accident, interfere to prevent the child from doing what you undertake to have him do. At the same time, if possible, avoid scolding him, or presenting any thing of a painful character to his mind.

If there are any children in the world who cannot be led in this way to a prompt and decisive and habitual obedience to the parent, I am sure the number must be very few. One caution is, however, necessary while the work is going on; which is, that no other person, not even the other parent, attempt to interfere, or even repeat the experiment. Nothing is so destructive of obedience, in these cases, as too many masters. It will be enough, at first, to secure implicit and unconditional and prompt obedience to one person; after which the authority may be extended with care and safety, to the other parent, and perhaps to teachers. —*Mother's Assistant.*

[From the Philadelphia Christian Observer.]

ORTHODXY WITHOUT MORALITY.

The following paragraphs are from the late popular work, entitled 'Spiritual Christianity,' by Isaac Taylor, an able English writer, approved by all parties among evangelical Christians in this country. With characteristic discrimination, he here describes an evil which corrupted the ancient church, and which, we have reason to fear, has corrupted a portion of the Presbyterian church in this age and country. There should be great vigilance—earnest and unceasing prayer for divine protection—when zeal for a form of sound words is so perverted as to become hostile to the spirit and principles of the gospel of Christ. Mr Taylor remarks—

'Orthodoxy *alone*, is not, we say, Christianity, for it has consisted with the widest departures from its purport. More than a little constancy of faith and strength of mind are demanded in travelling over the road of the trinitarian controversy, from the early years of the third century, onward, toward modern times; and if our belief have not previously been firmly grounded upon the proper biblical evidence, it is probable that the perusal of this history will breed doubt, disgust, suspicion; and will end in a heterodox conclusion.

* * * * *

'Orthodoxy, very early severed from evangelical truth, showed at once what was its quality, when so divorced. Some time before the breaking out of the trinitarian controversy, a discipline and course of life directly contravening the first principle of the Gospel had received the almost unanimous homage of the Church, throughout the world, and was applauded, on all sides, as the highest style of Christian piety.

'What moral influence was orthodoxy likely to exert, when it fell into the hands of those who had overlooked, or who virtually denied, the truths which alone can bring it home to the heart? The Savior, forgotten as 'the end of the law, for righteousness, to every one that believeth,' was soon forgotten also as the 'one Mediator between God and man.' Most instructive is the fact, that, at the very moment when trinitarian doctrine was the most hotly contended for, and punctiliously professed, mediators many, and gods many, and goddesses many, were receiving, under the auspices, and by the encouragement of the great preachers, theologians, and bishops of the time, the fervent devotions of the multitude! It was to these potent intercessors that sincere petitions were addressed; while to the Trinity was offered—a doxology! Whenever men were in real trouble, and when they needed and heartily desired help from above, they sought it, where they believed they should the soonest find it—at the shrines of the martyrs, or of the Virgin. No fact of church history carries a heavier lesson than that which we gather when, listening to the perorations of the great preachers of the age of orthodoxy, we hear them, first invoking, with animation, and high sounding phrases, a saint in the heavens, while the finger pointed to his glittering shrine: and then ascribing 'honor and glory' to the Trinity!

'Orthodoxy by itself, does not touch the conscience, does not quicken the affections; it does not connect itself, in any manner, with the moral faculties. It is not a religion, but a theory; and inasmuch as it awakens no spiritual feelings, it consists easily with either the grossest absurdities, or with the grossest corruptions.

'Orthodoxy, powerless when alone, becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchical ambition. What is the religious history of Europe, through a long course of time, but a narrative of the horrors and the immoralities that have sprung from this very combination?

'Heterodoxy, which has long been the temptation of the continental protestant churches, has at length wrought their ruin; or, at the best, has left them in an expiring condition. But in perfect equity must it not be acknowledged that orthodoxy, severed from angelic truth, has been the temptation of England; and that, at this moment, by reviving its ancient connexion with superstition, it gives just alarm to the true sons of the reformers? Those great men—the lights of the sixteenth century—whom we do not worship, but whose steps we would follow, were orthodox, and yet they were no monks: they were Trinitarians, but they were not idolators; they had studied the Fathers; but they bowed to the Scriptures; and from the Scriptures they recovered angelic truth—inestimable treasure, which so many around us are now ready to exchange for the "vainly invented" superstitions of antiquity!'

THE EFFECTS OF TIGHT LACING—WOMEN THEIR OWN MURDERERS.

A physician in Albany, N. Y., says:—'We read last week a heart-sickening account of the decease of a fine and amiable young lady who fell a victim to fashion—*she laced herself to death*! Apart from the prevailing infatuation which leads females to commit elegant and refined suicide, she is said to have been an uncommonly intelligent and promising girl. The body presented a dreadful sight. The ribs were contracted to within half their natural circumference, and the shoulder blades were actually lapped over each other! The chest was of course extremely narrow, and not half the natural room was left for the action of the heart, and the inspiration of air into the lungs. The consequence was death.'

In remarking upon this case, the Philadelphia American Sentinel says:—'If some of our fashionable females would set the fashion of *moderate* lacing, and carry the idea out to teetotalism, we think they would deserve the name of philanthropists, as richly as those who first started the great moral reformation of abstinence from all that intoxicates. More die yearly of consumption than of any other disease, and it is produced, or, if hereditary, brought to a speedy termination, by tight lacing. Indeed it is a matter for grave speculation, whether the disease is not propagated and rendered hereditary—descending from mother to daughter, where originally, there was not a vestige of disease. The subject is worthy the attention and serious consideration of the matrons of our city and country.'

Now we agree with the editor of the Sentinel in the matter, except that he proposes to begin the reform wrong end foremost. No drunkard ever became a 'tee-totaller' by first taking to *moderate* drinking; and the lady who first sets the example of *moderate* lacing will be only useful in prolonging her own life. There is no need of lacing at all. Nature made women—the female ones, we mean—a great deal more beautiful than they can make themselves by endeavoring to cheat nature of its perfect work. It really seems strange to us that, with the concurrent testimony of all physicians and physiologists against the evils of tight lacing, a single woman can be found to resort to it, in the vain hope of beautifying the person. We can liken it to nothing else than that deep-toned and reckless desperation which prompts the self-murderer to apply the razor to his throat or the poniard to his bosom. There is not a person in the wide world, that knows any thing, who does not know that the practice of compressing the ribs is injurious. The very inductive principle on common sense—call it instinct if you will—teaches as much. The person, who would question it, would be treated as an idiot, by the very persons who practise the deforming and demoralizing vice; and yet in the very face of such knowledge as this, tight lacing cuts off yearly its thousands of victims.

We do not pretend to be deeply versed in the more abstract, or rather abstruse principles of moral law. A few plain and simple ideas of moral right and wrong have thus far served our purpose remarkably well. We will not therefore 'search through nature for similitudes,' but content ourselves with remarking that we can see no difference in the moral guilt of the person who kills herself gradually by drawing her waist to the attenuity of a wasp, and he who arrives at the same end more quickly by placing the rope directly about the neck—the part so much better fitted for it. If there is any difference in the principle of the thing, it certainly is in favor of the latter course, as it saves a great deal of unnecessary suffering. Besides, a person may almost rationally be driven to suicide by the intensity of sudden disappointment or suffering; whereas, those, who commit self-murder by means of tight-lacing, do it deliberately, with a full knowledge of the consequences, and only with a view of gratifying that most foolish of all human vanities—that of all of seeming more weak, and puny, and puerile, than nature itself intended. Say, ladies all, have we not made out a case, and proved it to demonstration? Certainly we have.—Then take our advice; tear off those foolish appendages which are only recipes for an early grave—throw them away, or strangle the cats with them—give nature its perfect work—and set up for beautiful, lovely beings as you are, on your own native capital. —*Daily Mail.*

TEMPERANCE MEETING IN BROOKLINE.

A temperance meeting was held on Sunday evening in Brookline, in Rev. Dr Pierce's meeting-house. The spacious house was filled at an early hour, in anticipation of an address from Dr Benjamin Waterhouse, jr., but who, in consequence of illness, was unable to be present. The meeting, however, was addressed with interest and effect, by the President and Secretary of the Washington Total Abstinence Society, Messrs. Holbrook and Burns. A collection of $54 15 was taken up at the close of the services. This is the largest collection that has been taken up by the Society since its formation. It must have been gratifying to Dr Pierce to see such a large and respectable audience within the walls of his own house, to hear addresses on the subject of temperance. No clergyman in Boston, or its vicinity, has manifested a deeper interest, or labored with more assiduity or effect, than the Rev. Dr Pierce, in the temperance cause, and this doubtless accounts for the interesting fact that nearly or quite one half of the permanent population of Brookline have given in their names to a Temperance Society, which excludes everything that intoxicates.—*Mercantile Journal.*

HOW TO CURE A HUSBAND.

A woman, whom her husband used frequently to scold, went to a cunning man to inquire how she might cure him of his barbarity. The sagacious soothsayer heard her complaint; and after pronouncing some hard words, and using various gesticulations, while he filled a vial with colored liquid, desired her, whenever her husband was in a passion, to take a mouthful of the liquor and keep it in her mouth for five minutes. The woman so overjoyed at so simple a remedy, strictly followed the counsel which was given her, and by her silence escaped the usual annoyance. The contents of the bottle being at last expended, she returned to the cunning man, and anxiously begged to have another of the same virtue. 'Daughter,' said the man, 'there was nothing in the bottle but brown sugar and water. When your husband is in a passion, hold your tongue, and my life on it, he will not scold you.'

A MOTHER'S LESSON.

Child.—Mother, I want a piece of cake.

Mother.—I haven't got any: it's all gone.

Child.—I know there's some up in the cupboard; I saw it when you opened the door.

Mother.—Well, you don't need any now; cake hurts children.

Child.—No it don't (whining) I do want a piece mother, mayn't I have a piece?

Mother.—Be still, I can't get up now, I'm busy.

Child.—(Still crying.) I want a piece of cake.

Mother.—(Rising hastily and reaching a piece.) There, take that, and hold your tongue!—Eat it up quick. I hear Ben coming. Now don't tell Ben you've had any.

(Ben enters,) *Child.*—I have had a piece of cake, you can't have any.

Ben.—Yes, I will; mother give me a piece.

Mother.—There, take it, it seems as if I never could keep a bit of any thing in the house. You see sir, if you get any thing.

(Another room.) *Child.*—I have had a piece of cake!

Younger sister.—Oh, I want some too.

Child.—Well, you bawl and mother'll give you a piece; I did.

NEW TRACT.—The Death of Christ, by Rev. Geo. G. Ingersoll, being Tract 168 of the A. U. A. Just published by the Agents, J. MUNROE & CO., 134 Washington street. a 14

A TREATISE on the Theory and Practice of Landscape Gardening, adapted to North America; with a view to the improvement of Country residences, with remarks on Rural Architecture, illustrated by engravings. By A. I. Downing.

The Theory of Horticulture; or an attempt to explain the principal operations of Gardening upon Physiological Principles, by John Lindley; first American edition, with Notes &c, by A. I. Downing and A. Gray.

A Flora of North America, containing abridged descriptions of the known indigenous and naturalized Plants growing north of Mexico; arranged according to the Natural System, by John Torrey and Asa Gray. 8vo, vol 1.

Fresh supply of the above popular works this day received by JAMES MUNROE & CO., 134 Washington street. a 14

THE SOUTH BOSTON UNITARIAN ORDINATION.—This day published, the Report of Mr Parker's Sermon, by Messrs Fairchild, Driver and Dunham, together with the remarks upon that Report and Sermon, in the Boston Courier and other papers, the Correspondence between Messrs Fairchild and Lothrop, two Letters from the Rev Mr Driver, of South Boston, of original matter connected with the South Boston Unitarian Ordination, and most of the other communications which have been published in relation to the same subject.

As the public mind is deeply interested in this matter, we have thought that the community generally would be gratified to have it in their power to obtain, in a condensed and permanent form, all the most important communications which have appeared in different papers.

Just published and for sale at 133 1-2 Washington st., by SAXTON & PEIRCE. a 14

NEW PUBLICATIONS.—Letters from Abroad to Kindred at Home. By Miss C. M. Sedgwick.

Miss Adams' Journal and Correspondence, edited by her daughter.

Lives of eminent Literary and Scientific Men of Italy; by Mrs Shelley, Sir David Brewster, and others.

The Idler in France; by the Countess of Blessington.

The Life and Times of Red Jacket; by W. L. Stone.

The Life and Land of Burns. &c &c

For sale by

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DR DIX'S TREATISE ON SQUINTING.—WILLIAM CROSBY & CO. have lately published, A Treatise on Strabismus, or Squinting, and the new mode of Treatment. Illustrated by Engravings and Cases. By John H. Dix, M. D. M. M. S. S.

For sale at 118 Washington street. a 14

ENGLISH BOOKS per steamer Acadia, just received and for sale at TICKNOR'S, corner of Washington and School streets.—A Treatise on Pyrolosis Idiopathica, or Water Brash, as contrasted with certain forms of indigestion and of organic lessons of the abdominal organs, together with the remedies, dietetic and medicinal, by Thomas West, M. D.—The Art of Drawing or Painting simplified, in a series of examples of parts of the human figure, with the most approved method of miniature painting, &c. &c., the whole illustrated with 20 plates, by G. F. Phillips—Researches on Operative Midwifery, &c. &c., by Dr Churchill—A Practical Treatise on the new operation of lateral curvature of the spine, by G. B. Child, M. R. C. S.—Haig's Tables for calculating the profit per cent. on the cost of all goods—The Poetical Works of James Montgomery, in 4 vols, a new and beautiful edition just issued by Langman & Co—Illustrations of Electrotype intended as an accompaniment to Smees' Elements of the Art of Working in Metals by the Galvanic fluids—The Medical Portrait Gallery, vols 3 and 4—Brodie on the Joints—Dickson on the Digestive Organs—Wilson's Practical and Surgical Anatomy—Mannsell and Evans on Children—Connoly on Insanity—Pagans on Medical Jurisprudence—Parkin on Gout—Pratt's Drawings of Genius—Environs of London—Tales and Anecdotes for Children,—by Dr Miechelson—Jahr's Homœopathic Medicine—Quin's do Pharmacop., &c. &c. aug 15

NEW VOL. OF CORRESPONDENCE.—Just received and for sale at TICKNOR'S, corner of Washington and School streets, Journal and Correspondence of Miss Adams, daughter of John Adams, second President of the United States, written in France and England, in 1785. Edited by her daughter. aug 15

PIERPONT'S POETICAL WORKS.—The Airs of Palestine and other Poems, by John Pierpont—new edition, prepared by the Author. 12mo.

Published by JAMES MUNROE & CO., 134 Washington street. a 14

NEW BOOKS.—Stephens's Central America—Life and Literary Memoirs of L. E. L.—Memoir of Margaret Davidson, by Irving—Best Hours of Life, by Richter—&c &c

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m 13

STANDARD LITERATURE.—Webster's New Dictionary, 2 vols 8vo; Hallam's Literature of Europe, 2 vols 8vo; Anthon's Classical Dictionary, 1 vol royal 8vo; Stephens' Travels in Central America, 2 vols 8vo; Young's Chronicles of the Pilgrims, 1 vol 8vo; Espy's Theory of Storms, 1 vol 8vo; Hunt's Merchants Magazine and Commercial Review, 4 vols 8vo; Lord Bollingbroke's Works, 4 vols 8vo, superior; Scott's Works, 10 vols 8vo; Messages of the Presidents of the U. States, 1 vol 8vo; Life of Washington, 1 vol 8vo; Robinson's Travels in Palestine, 3 vols 8vo; Pictorial Illustrations of the Bible and Views in the Holy Land, &c. &c.

For sale wholesale and retail, at 133 1-2 Washington street, by SAXTON & PEIRCE. august 7

MISS SEDGEWICK'S NEW WORK.—This day published, Letters from Abroad to Kindred at Home, by the author of Home, Rich Poor Man, &c.

For sale by JAMES MUNROE & CO. a 7

LIVERMORE'S COMMENTARY.—The Four Gospels, with a Commentary, by A. A. Livermore, vol. 1, containing Matthew. Just published, and for sale by S. G. SIMPKINS, 21 Tremont Row. jy 31

SPLENDID EDITIONS OF THE CLASSICS.—Oratores Attici et quos sic vocant Sophistæ, opera et studio, G. S. Dobson, 16 vols, 8vo—Q. Horatii Flacci Opera accensuit et illustravit Frederico G. Doering, 8vo calf extra—Demosthenis et Æschinis quæ exstant omnia, illustravit Gulielmus Stephanus Dobson, A. M., 10 vols, 8o—Platonis Opera, Bekker's edition, 11 vols, 8vo, London—Virgilius Maro, Illustratus a Chr. Gotth. Heyne, editio quarta curavit Ge. Ph. Eberard Wagner, 3 vols, splendid engravings—Homeri Carmina curants C. C. G. Heyne, 9 vols—Corpus Poetarum Latinorum, editit C. S. Walker, 1 vol. 8vo.

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THE BOOK OF PSALMS.—Received this day, a supply of 'The book of Psalms:' being the authorized version of that part of the Sacred volume.

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R. E. DIXON, Dentist, No. 9 Winter Street. july 13

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